

Religious Education

The Journal of The Religious Education Association

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The writers alone are responsible for opinions expressed in this Journal; the Association affords an open forum with entire freedom and without official endorsements of any sort.

WHAT HAS HAPPENED?

Write and tell us all,

In outline, or with as much detail as you can give, what are, in the field of your work and observation, and during *the past twenty years*:

The significant changes and developments in religious education,

The meaning of the changes.

Also, if you will:

What the movement (and, possibly, the R. E. A.) has meant to you,

And:

What are the salient problems of this hour?

February, 1923, will mark the 20th Anniversary of the R. E. A.

The convention at Cleveland, April 11-13, 1923, will take time for a brief look backward and a careful look forward.

Let every member contribute both to *review* and to *outlook*.

As far as possible, the 1923 meeting will be, like that of 1922, a conference, based on materials of discussion prepared and published in advance.

Please send in at once, for use in our next issue, your contribution to the review and outlook at the Conference, in the form of answers to the questions above.

Do this now.

We all want your point of view, your interpretation, as a part of the convention.

TWENTIETH ANNUAL MEETING

Cleveland, Ohio, April 11th to 14th, 1923

"The New Day In Religious Education"

A Conference on Twenty Years of Progress
and the Present Needs and Outlook

The Religious Education Association was organized at a special convention called to meet in Chicago, Feb. 10, 11 and 12, 1903. At the time of the next general convention the Association will be able to look back over twenty years of work. It is time to take stock, not in any spirit of boasting over achievements, but rather with the purpose of understanding better the significance of the great changes that have taken place. And it is time also to look forward, as the first convention looked forward, to state with challenging precision the needs of the hour and to call for the forward steps that will bring us into yet another new day.

The Conference will be based, as largely as possible, at each session on reports and papers printed in advance. The Committee on Program plans to secure all the advantages of the last Conference together with the added attraction of a theme of wider interest.

Attention is called to the request, on another page, for co-operation in the preparation of a symposium, representing the membership of the R. E. A., on the significant elements of progress during the past years; let every member make early response to this request. We want to know what has happened within your observation during the twenty years. We wish to publish this before the meeting.

In the magazine before the convention we shall publish a list of the charter members now living and in the organization, and we shall hope to make recognition of those who will be at the convention.

The hotel headquarters, and the places of meeting will be at HOTEL CLEVELAND.

Single Rooms: \$2.50, \$3.00, \$3.50, \$4.00, \$4.50, \$6.00, \$7.00.

Double Rooms: \$4.50, \$5.00, \$5.50, \$6.00, \$6.50, \$7.00, \$8.00.

A few rooms for groups of five or more at special rates.

Make your reservations at once.

Commissions, Departments and other groups will meet on the morning and afternoon of Wednesday, 11th, and the afternoon of Saturday, 14th. The Conference proper opens Wednesday night, April 11th.

Programs, as issued, sent on request to

The Religious Education Association

1440 East Fifty-Seventh St., Chicago

The Twentieth Annual Convention

CLEVELAND, APRIL 11-14, 1923

The Religious Education Association was organized in February, 1903; the next annual meeting will commemorate twenty years of service. Such an occasion calls us to review progress and to face new problems. These twenty years have seen many significant changes; they have witnessed developments possibly beyond the vision of the prophets of 1903; may we not properly say that they have brought us to a new day? This accounts for the general theme of the convention: "Religious Education in a New Day."

The Executive Board appointed a Committee to prepare the program for the convention.* After many meetings, much correspondence and careful consideration the committee presents a report on scheme of program, as given below.

The general theme is intended to focus attention on the results of twenty years of work, not alone as a review of progress, but as revealing the present situation and indicating the enlarged significance of religious education in a period of need and opportunity constituting a new day.

The program is organized so as to present, first, the broader aspects, the wider outlook on current problems in the evening addresses, providing for discussion following these presentations. Then the sessions of the mornings and afternoons take up the more exact details. It is expected that, at every session, all papers will be printed in advance in order that the entire time may be given to discussion. On the first day attention is given to the more theoretical side, to the effects of teaching religion, to scientific methods of judging effects, to the great facts and concepts that underlie educational theory today and to the processes involved. On the second day the sessions approach problems and programs from more practical paths. The day begins with a review of progress, presented in outstanding instances of successful work, and this is followed by an attempt to state positively the possible programs of the coming years, after which the conference seeks to gather up the threads of discussion running all the way through into a series of proposals or declarations as to the forward steps that are now possible, the outstanding needs for improvement, as to ideals and campaign standards for the new day in religious education.

ADVANCE PROGRAM OF CONVENTION

CLEVELAND, APRIL 11-14, 1923

Sessions in the Ball Room, Hotel Cleveland
Theme: "The New Day in Religious Education"

WEDNESDAY, APRIL 11

9:00 A. M. to 3:00 P. M.

"Church Directors of Religious Education."

"Teachers in Week-Day Schools."

Association of Institutions Engaged in Missionary Training.

Special Conference on Missionary Education.

*Chairman: Theodore G. Soares, J. M. Artman; Lester Bradner; Miss Adelaide Case; George A. Coe; Henry F. Cope; Miss Ethel Cutler; J. W. F. Davies; Harrison S. Elliott; R. W. Gammon; Miss Mabel Head; Wm. I. Lawrence; Shailer Mathews; A. J. Wm. Myers; Erwin L. Shaver; Joseph Stoltz; Charles M. Stuart; Frank G. Ward.

3:00 P. M. to 8:00 P. M.

The Council.
Commissions.

*8:00 P. M.—First General Session of the Conference. (Ball Room, Hotel Cleveland.)

1. President's Annual Address: "Religious Education in the New Day."
2. Address: "The Mind of Men in the New Day."
3. "Twenty Years of Religious Education."

Forum Period—in the Georgian Room.

THURSDAY, APRIL 12

9:00 A. M.—Second Session of the Conference.

Program to be arranged by The Council on "What Do We Know as to the Results of Teaching Religion?"

10:00 A. M.—Third Session of the Conference.
(Program arranged by The Council.)

2:00 P. M.—Fourth Session of the Conference.
"AT THE END OF TWENTY YEARS."

Standing at the end of twenty years of study of education and religious education, what do we now know as to:

I. The Human Material with Which Religious Education is Concerned?

(Preprinted studies, two or more under each):

1. What is Human Nature?
2. What are Human Motives Today?
3. What Can Religious Education Do with Human Nature?

Discussion.

3:30 P. M.—Fifth Session of the Conference.

II. The Process of Religious Education?

(Preprinted studies, two or more under each):

1. What Is the Educative Process?
2. What Makes Education Religious?

Discussion.

8:00 P. M.—Sixth General Session of the Conference.

Addresses:

What Does Religious Education Demand of the Church?

The Church and Modern Science.

Forum Period—in the Georgian Room.

FRIDAY, APRIL 13

9:00 A. M.—Seventh General Session of the Conference.

LOOKING FORWARD

Elements in the Program of Religious Education for the New Day.

- The Causes of Progress.
- Next Possible Steps, Demonstrated in Experience.
What Have You Found to Work—
 1. In Materials, Courses of Study and Worship?
 2. In Method?

*The meetings on Wednesday up to 8 P. M. are not open to the public. Beginning at 8 P. M. on Wednesday *all meetings* are open to the public.

11:00 A. M.—Eighth General Session of the Conference.

3. In Organization and Administration?
4. As to Extension Into Life of Family?
5. As to Organization of Community Units?

2:00 P. M.—Ninth General Session of the Conference.

“THE NEXT TWENTY YEARS.”

On the basis of educational theory and in the light of experience reviewed, what changes are now desirable and how should they guide our institutional planning?

(Preprinted studies, two or more of each):

- How might churches plan for the next twenty years?
- How might denominational boards plan for the next twenty years?
- What provisions should be made for the better coordination of the work of the many agencies in this field?

3:30 P. M.—Tenth General Session of the Conference.

“THE NEXT TWENTY YEARS.”

In the light of twenty years of progress and in view of the preceding discussions, we believe that the time has come to state definitely certain principles, ideals, and desirable improvements in the following particulars and in such others as the Conference may determine. (The Committee on Findings, appointed earlier, will gather up the discussion on these and other points and will formulate the “Statement of Findings.” So that this will be the summing-up session.)

- As to educational principles to be stressed?
- As to extension of provision for religious education?
- As to extension and reorganization of curriculum?
- As to standards and requirements for teaching?
- As to professional leadership?
- As to community organization?
- As to coordination of agencies?

8:00 P. M.—Eleventh General Session.

Addresses:

What Have We a Right to Expect of Public Education?

What Have We a Right to Expect of the Family?

Forum Period—in the Georgian Room.

SATURDAY, APRIL 14

9:00 A. M.—The Annual Meeting of the Religious Education Association.

Action on “Statement of Findings.”

Business Meeting.

Survey of Twenty Years’ Progress.

Election of Officers.

11:00 A. M.—Meetings of Departments.

12:00 —Meeting of the Board of Directors of the R. E. A.

2:00 P. M.—Meetings of Departments.

4:30 P. M.—Adjournment.

Carrying Education Through

CHARLES A. ELLWOOD*

It is regrettable that the problem of moral and religious education remains unsolved, not only in a practical sense, but also in the sense of theoretical agreement among experts; for it must be evident to all thoughtful minds that if modern civilization is to emerge from its present crisis a different sort of education is needed by our young people. Thoughtful men are now beginning to see that intellectual education is insufficient to meet the needs of the complex and divided world in which we live. They are beginning to see that education must reach the will and the emotional attitudes, that is to say that it must be of a moral and religious nature.

In the remarkable manifesto issued in 1921 by a group of eminent religious leaders in Great Britain, such as Dr. John Clifford, Dr. A. E. Garvie, Dr. L. P. Jacks, and Dr. W. B. Selbie, the need of such moral and religious education is clearly indicated. They say: "No lover of mankind or of progress, no student of religion, of morals, or of economics, can regard the present trend of affairs without feelings of great anxiety. Civilization itself seems to be on the wane . . . the nations are filled with distrust and antipathy for each other, the classes have rarely been so antagonistic, while the relation of individual to individual has seldom been so frankly selfish. The vast destruction of life by war and the acute suffering which the war created seem to have largely destroyed human sympathy . . . never was greater need of all those qualities which make the race human, and never did they appear to be less manifest. It is becoming increasingly evident that the world has taken the wrong turn, which if persisted in, may lead to the destruction of civilization."

SOCIAL IDEALISM MUST MEET CRISIS

Only an intelligent social idealism can meet such a crisis; and such an idealism can be diffused among the masses only through proper moral and religious education. The problem of giving moral and religious education to our youth is, then, one of the central problems of education at the present time. It is not, therefore, a problem which can be thought of as belonging exclusively to the church and the Sunday school, or to schools with religious traditions. It may be that these institutions are best fitted to promote moral and religious education of a Christian sort; but the real problem is the bigger one of how the church and the church school may lead in diffusing moral and religious education among the whole mass of our young people and thus create in them a social idealism which is adequate to meet the present crisis in our civilization.

It should be the privilege of the church and the church school to lead in such moral and religious education. It is the thesis of this paper that such moral and religious education can be secured only by combining religious instruction with a liberal and enlightening social education. As Mr. S. M. Cavert has said, "In the marriage of social science and Christianity is the one possibility of social salvation." In a sense the

*Professor of Sociology, The University of Missouri. An article reprinted, by permission, from "The Christian Century."

whole ministry of Jesus was not simply one of religious teaching, but was surely also such a liberal and enlightening social education. The church should not hesitate to undertake the same work. It should lose that spirit of caution which leads it to think overmuch about its temporal prosperity, and have the divine recklessness of its master to be willing to risk its life in order to save the world. Unless the world has such leadership from the church in a social education into Christian ideals, it must go on the rocks.

COMBINED RELIGIOUS AND SOCIAL EDUCATION

The church must find some way, therefore, of combining religious education and social education. The traditional religious education of the past, which consisted in Protestant churches almost entirely in the study of the Bible, will no longer answer. It is not that the Bible has lost any of its value for our civilization, but that we need the guidance of the dry light of social science as well as of the divine ideals of the sacred scriptures. As I have elsewhere said,[†] "It is idle to think that anyone can become moral and religious in a rational way without the study of the great masterpieces in ethics and religion. Now, by the common consent of all the great religious thinkers of our civilization, the supreme religious masterpieces of our cultural tradition are embodied in that unique collection of literature which we term the Bible. The ethical and religious value of the Bible, especially of the gospels, for the establishment of Christian civilization cannot be doubted. Other things being equal, a people will be Christian directly in proportion to the attention which they pay to the teaching of Jesus as found in the Bible."

Yet, as Professor Coe says,[§] "The spirit of Jesus is so forward looking, so creative, so inexhaustible, that the Bible cannot possibly be a sufficient text-book of Christian living. To tie religious education down to it, as dogmatism desires to do, would make us like those who are ever learning, but never able to come to the truth—ever learning to love, but ever permitting the social order to defeat love." In other words, a religious education adequate to meet the needs of the present crisis in our civilization must have vital connections with real life. It must not only enthuse for the service of humanity, but must have real appreciation of the needs of men, of the conditions under which they live, and of the problems to be solved before we can help them. Religious education, in other words, must be based upon the understanding and appreciation of the spiritual needs of men—that is to say, upon the social sciences. The soul of all culture, as has often been said, is the culture of the soul; but the culture of the soul in our world will be found to depend in the last analysis upon the awakening of an efficient social imagination in men which will lead them to identify themselves with their fellowmen and to devote their lives to the work of uplifting and redeeming them. Such culture of the soul will depend then upon the practical effective union of religion and the social sciences in the work of educating the young.

Schools with religious traditions should have a great advantage in

^{*}"The Reconstruction of Religion." p. 158.

[§]"A Social Theory of Religious Education." p. 315.

giving our youth the sort of education which is needed at the present day. The trouble with such schools is that thus far they have failed to appreciate the importance of the social sciences for their work. They have failed to see that the culture of the soul, upon which the salvation of men depends, itself depends upon knowledge of the condition and needs of men. In this respect, to be sure, religious schools have not been more backward than the schools of the state. But they should have been much more forward, for they were peculiarly charged with the work of redeeming humanity. Unless the schools of Christian traditions themselves speedily recognize the social sciences as the peculiar vehicle for the culture of the soul, and hence the necessary foundation of an education adequate to meet the present crisis, we cannot expect that the schools of the state will accept their leadership in moral and religious education.

That the union of religion and the social sciences is the necessary basis for moral and religious education in our schools is a proposition which, if rightly understood, is not open to a reasonable doubt. For what should religious leaders in the present crisis demand of educated men and women today? In the tremendous complexities of the modern world we think that all would agree that the first need of educated men and women, if they are to serve well their world, is social intelligence.

COMBINED RELIGIOUS AND SOCIAL EDUCATION

The social ignorance of the present time is appalling and is costing our world more than any sort of ignorance. Men scarcely know even the simplest principles of successful human living together. They still believe that human society can be organized upon the basis of power and self interest. They still believe that conflict and force, rather than co-operation and love, must rule the world. It was this appalling sociological ignorance which, as much as anything, precipitated the late war. And there is no remedy for this appalling social ignorance except the study of the social sciences. It is not enough for religion to assert the supremacy of love. Science must show that it is only through love, or active good will, that men live a human life at all, a life which rises above that of the brutes.

SERIOUS MINDEDNESS

All religious leaders would also certainly demand, in the perils of the present world situation, that educated men and women show in a high degree the quality of serious mindedness. They recognize that triviality is the besetting sin, not only of the youth of our time, but of many of those in mature life. Now there is undoubtedly nothing like the study of social conditions, of world affairs, to arouse the sense of social responsibility in all of us and to free us from trivial mindedness. Just as there is no great literature or art without a high seriousness, so there can be no great living without high seriousness; and this high seriousness can come only through the study and contemplation of the serious problems of our human life, which at the present time are certainly social in their nature.

Again all religious leaders would demand of the educated men and

women today, in view of the needs of the world, the quality of loyalty—loyalty to humanity, for whom Christ died; loyalty to the Christian ideal of life, with its vision of a world united as one family in bonds of faith, hope, and love; loyalty to democracy, with its vision of equality of right and opportunity for all men and of social justice and freedom. Such loyalty can be awakened in the young only through bringing them into prolonged and vital contact with the great causes which the great movements of the modern world represent—with the cause of the common man which we call "democracy," with the cause of humanity and world peace and co-operation, with the cause of social idealism which, we term "Christianity." The history and purpose of these movements and of the principles underlying them must be studied in order to evoke in the young that loyalty to the higher ideals of life which is needed to meet the present crisis. This surely means that our modern world and its needs must be made the center of attention and study. The patriotism of humanity and "the patriotism of the cross" need to be taught in our schools not less than national patriotism. Moreover, our young should learn loyalty to these great causes not merely in deeds but also in speech. Their idle words should not undermine these great causes. Such loyalty is possible only when the mind is permeated with a consciousness of one's identity with all one's fellowmen; and such consciousness can come only from prolonged study of the condition and needs of men.

AGGRESSIONESS

Finally all religious leaders would agree that educated men and women, in order to function rightly in the modern world, need the quality of aggressiveness in social righteousness. And here they may say that the study of social conditions and needs cannot give this quality, which, we must recognize, is especially the quality needed for effective social leadership. This view is probably correct if the social sciences are not taught with a religious and humanitarian accent. For we often see educated men and women, who are socially intelligent, relatively serious minded, loyal in thought and action to high ideals, yet who are not aggressive for social righteousness. In part, this may be the fault of individual temperament; but even more probably it is the fault of the way in which they received their social education. Unless the social sciences are taught with an outlook toward service, they may fail to generate aggressive civic righteousness or to convey to the young any call for leadership in social matters. The social sciences must be taught, in other word, not only as social information, but also as social values and standards. They should be so taught as to inculcate the service ideal of life. When thus taught, they blend insensibly with moral and religious education. Schools with religious traditions have the best chance to do this, as in the state schools the anti-social dogma still survives, to a great extent, that the social science must be taught apart from all social value judgments and social standards.

It is the blending of religious education then, with social education, for all of our young people, to which we must look for adequate social motivation and intelligence to meet our present social situation. This is the only possible way which we can hope to create a Christian world.

All other methods will be found futile. Religious leaders should recognize this speedily and act accordingly. Social studies should be put in all of our Christian schools and be made the backbone of their curricula. They should also go into our Sunday schools from the primary grades up. The Bible should no longer be taught, even in the elementary grades of the Sunday schools, with little or nothing said about the concrete social situation in our civilization. That this has been done so often in the past is probably one reason why the religion of so many church members fails to function when they come into practical contact with the labor problem, the negro problem, the divorce problem, the problem of international relations, or some other concrete social situation.

SUNDAY SCHOOLS NEED SOCIAL TEXTS

If knowledge of actual social conditions in contrast with Christian ideals is to be introduced in our Sunday school instruction, then good books on social and economic problems, written with a Christian background, must be used in our Sunday schools along with the Bible. Moreover these books should not be too shallow, too light, or else discredit will be brought upon the whole scheme of combining religious and social education. The advanced classes especially should study the more adequate textbooks in sociology, with a Christian viewpoint, in connection with the study of the Gospels. All this would surely serve to vitalize and renew interest in the work of the church and the Sunday school.

If the church will really assume such leadership in promoting moral and religious education through the study on a scientific basis of social conditions, no one can doubt that the public school system will also fall into line; for the study of Christian ideals in relation to real life will soon create a Christianized public opinion on social problems which will be overwhelming. The result would be that the backbone of the curriculum of our public schools from the kindergarten to the end of the college course would also become the social studies. The final result would be nothing less than such diffusion of social and political intelligence throughout our world that we would have no need to fear the approach of a second dark age. We should see, instead, a moral and spiritual renaissance and the gradual but sure upbuilding of a world of truth, of justice, and of love. Will the church heed the great call which the present crisis has given it, and awake to its new and greatest opportunity?

WANTED

Particulars of all week-day schools of religion, with names of persons in charge. Please send to The Religious Education Association this information.

Religious Education and Political Conscience *

GEORGE A. COE

That the health of popular government depends upon the conscience as well as the intelligence of citizens, and that state schools exist for the purpose of maintaining the ethical as well as the intellectual condition of good citizenship, are major premises in practically all American thinking upon education. But the obviousness and the habitualness of these assumptions may conceal from us the significance of what they imply, or do not imply. Theoretically, it seems, the state is an ethical being that maintains its own continuity by rearing the young in schools. What views of its own moral life, then, does the state incorporate in school laws and regulations? Are public-school teachers and administrators trained to render, and do they render, expert service in the field of political morality? What sort of political conscience, as a matter of fact, are they in position to develop in the future citizen?

These questions concern the church in its function as educator not less than the public school. For the church, too, deals with at least some of the ethical conditions of good citizenship. It seeks, in fact, to develop an all-inclusive conscience. What, then, is or should be the distinctive contribution of religious education to the morality of the state? It is entirely obvious that much of the moral teaching of the public schools is reinforced in the church schools, both by reiteration, and by diversification and deepening of motives. Anyone who is familiar with the religious-education reforms that set in about two decades ago knows, moreover, that attention is turning more and more to social needs and problems, and that the proportion of moral action to moral platitude is increasing. When the Webb-Kenyon child-labor bill was pending in the House of Representatives, a Sunday-school class of boys sent to the congressman from their district a request that he support the measure. At the beginning of this century probably no Sunday school studied such matters at all, but today topics like this seem to be entirely familiar in the church.

One peculiar contribution of the church schools to political morality concerns what is known as "Americanization." More and more the teachers of religion are discovering the significance of the term "neighbor." There was a time—not long ago, in fact—when interest in the story of Jonah had its focus in the digestive tract of an imaginary sea monster; today in the foreground of the story stands Jonah's race prejudice, which God is represented as endeavoring to overcome.

But all these contributions of the churches to political health lie near the surface, while certain of the deeper issues are untouched, doubtless under the theory that they are the especial concern of the state schools. When we turn to the state schools, however, we find as marked silence upon some of these issues as in the churches, and a doubt begins

*An address delivered in connection with the Nineteenth Annual Meeting of the R. E. A., at Chicago, before The Chicago Church Federation, and reprinted with permission from the *Teachers' College Record* for September, 1922, published by Teachers College, Columbia University.

to insinuate itself as to whether political morality, in some of its fundamental aspects, is not altogether neglected in our American system of education. There is at least one necessary objective in the training of citizens that the state schools are certainly not in a position to pursue vigorously. I mean the development of free judgment upon the state itself.

If we are to have a progressive, free society, we must somehow counteract the universal tendency of institutions to mechanize life and prevent variation; we must train the individual not to take customs, even good customs, as finalities; we must foster the habit of freely judging society, the state included, from ethical standpoints. This implies more than alertness to prevent official corruption, more than dispassionate choice between political parties, more than supporting good government in the ordinary sense of this term. For we can possess all these tendencies and still be so dogmatically orthodox in our policies, so unready to examine the presuppositions of our social order, as to be incapable of understanding new social crises, and incapable consequently of finding orderly methods for social changes which new needs render inevitable.

As yet the state has not found any adequate way to develop through the schools habits of such free social criticism. Indeed, current effort runs almost entirely in the opposite direction. To make pupils believe in our country, not as a noble achievement that opens the way to something still more noble, but as something good enough; to close the mind against being taught anything by other political precedents and experience; to maintain the social *status quo* rather than to develop intelligent ethical judgment upon it—is not this the trend of recent events? Does not the following statement by James Harvey Robinson come uncomfortably close to the truth not only about our colleges but also about our primary and secondary schools?

"How indeed can a teacher be expected to explain to the sons and daughters of business men, politicians, doctors, lawyers, and clergymen—all pledged to the maintenance of the sources of their livelihood—the actual nature of business enterprise as now practiced, the prevailing methods of legislative bodies and courts, and the conduct of foreign affairs? Think of a teacher in the public schools recounting the more illuminating facts about the municipal government under which he lives, with due attention to graft and jobs! So, courses in government, political economy, sociology, and ethics confine themselves to inoffensive generalizations, harmless details of organization, and the commonplaces of routine morality, for only in that way can they escape being controversial. . . . However we may feel on this important matter, we must all agree that the aim of education for citizenship as now conceived is a preparation for the same old citizenship which has so far failed to eliminate the shocking hazards and crying injustices of our social and political life. For we sedulously inculcate in the coming generation exactly the same illusions and the same ill-placed confidence in existing institutions and prevailing notions that have brought the world to the pass in which we find it."¹

1. *The Mind in the Making*. New York: Harper Brothers, 1921, pp. 21 ff.

Does this seem like a severe judgment? Yet the principle which Dr. Robinson criticizes appears to be approved by Professor David Snedden in his articles on the duties of the high-school teacher of social subjects. The right to hold in private such opinions as one sees fit is not to be abridged, Professor Snedden says, but one's teaching "must conform to the will of the majority and . . . uphold the social order under such democratic auspices as now represent the democratically expressed will of the majority."² This position having been challenged by Professor Davidson, who asserts that the teacher is the servant of the truth, and not of the majority,³ Professor Snedden makes his position still more explicit, thus: "Ignoring recently acquired sinister implications in the word, it can be replied that every public-school teacher is and ought to be a 'hired propagandist' of the best moral and civic values that we know today—and by 'we' is meant of course the American people directed in truly democratic fashion, as to overt action, by that majority to whom we have, at least temporarily, entrusted directive responsibilities."⁴ (Professor Davidson's rejoinder appears in *School and Society* for April 9, 1921, on page 445.) I am not prepared to say how far educators agree with Professor Snedden as to the duties of teachers, nor do I care to examine the soundness of his reasoning. I have quoted him primarily for the purpose of indicating how difficult it would be, in the nature of the case, for the state to inculcate criticism of itself through its own schools.

The difficulty may be illustrated by one or two concrete cases. It is a matter of common knowledge that for a considerable period the State of Pennsylvania, acting through its police and its courts, denied to citizens in the western part of the state certain ordinary civil rights. That is, the state itself broke the law not once or twice, but as a policy. Now, suppose that a teacher of civics in a Pittsburgh high school should lead his pupils to study these acts and this policy in the light of the United States Constitution, and in the light of the struggle of our forefathers to achieve civil liberties! Notice, now, that the chief investigation of these conditions and the chief voice calling for a return to constitutional government proceeded from ecclesiastical sources.

Or take the situation in the State of New York when the Lusk bills were pending in the legislature, or the plight of public-school teachers now that these bills have become law. Is it reasonable to expect teachers openly to oppose vicious bills that may become law, or to reveal to future voters the faults of laws under which the teachers themselves are employed? We must not blame all teachers who keep silence; we must not condemn the public-school system; but we must open our eyes to the fact that the state may and sometimes does close the channels of necessary criticism of itself. The training of our young people for judging such things as Lusk laws must come, in large part, from outside the public schools of the State of New York. If the movement of a very small straw can show which way a light breeze is blowing, one may be justified in noting the fact that when the Lusk

2. *School and Society*, Feb. 12, 1921, p. 191.

3. *Ibid.*, March 5, 1921, p. 296.

4. *Ibid.*, March 19, 1921, p. 355.

bills were before the legislature a Sunday-school class sent to Albany a protest against them.

But someone may reply, and many will assume, that a sufficiently wise conscience upon such public issues can be developed without directly referring to the issues themselves. If we teach history and the general principles of civics, need we pay any attention to the good and the evil in present society? I would answer thus: First, upon what theory of transfer of training does this view rely? Second, what method of teaching history does it assume? Third, has it taken into account the fact that newspapers and other agencies are teaching social principles to the pupils concurrently with the school classes in history and civics? Fourth, is the school quite free to choose as materials the parts of history and of general political thinking that bear most directly upon vital issues?

About sixteen years ago Professor W. G. Sumner wrote as follows: "We seem likely to have orthodox history (especially of our own country), political science, political economy, and sociology before long. It will be defined by school boards who are party politicians. As fast as physics, chemistry, geology, bookkeeping, and the rest come into conflict with interests, and put forth results which have a pecuniary effect—which is sure to happen in the not remote future—then the popular orthodoxy will be extended to them, and it will be enforced as 'democratic.'"⁵ We witness today a partial fulfilment of the first part of this prophecy, not merely in the grotesque attempt of one city government to censor text-books of history, but also in a wide demand that history and civics be so taught that the pupils of the public schools shall be indoctrinated in the political and economic orthodoxy of the day.

Even if the accepted political and economic doctrines of today be true and wise, we may not therefore assume that orthodoxy in this sphere is ever a safe thing. For here we deal with authority that wields other weapons than those of science and morals; the state uses compulsion, and it may by legal means prevent the schools from applying scientific and moral tests to its own conduct. In the interest of the state itself, then, education must somewhere, somehow, develop in citizens the habit of weighing social issues, even fundamental ones. The state whose power is wielded by a majority, not by an impartial humane reason, must not do the citizen's thinking for him. Therefore the public schools, always in danger of becoming an agent for the maintenance of the *status quo*, need to be supplemented by a schooling that is free from political control, and that represents a super-political standpoint in morals.

The question which I have now raised is made necessary not merely by recent political events, but also by a certain drift in the social philosophy of several educationists. The reaction from individualistic to social ends in education, necessary as it is, tends, on the whole, to elevate the authority of the state to a new position in the theory of the public schools. You will discern this not only in Snedden, whom I have quoted, but also in Cubberley's⁶ analysis of the educational movement in

5. Boston: Ginn and Co., 1906, p. 632.
6. p. 317.

his *Public Education in the United States*, which is a sociological history of our school system. The new social ends of education are here treated substantially as ends prescribed to the schools by the state for the ends of the state with a capital S. What is lacking is the idea that criticism and improvement of the state's purposes are likewise a necessary objective.

Oddly enough, this tendency is sometimes reinforced by insistence upon ethical aims in education. Take, for example, Bagley's exaltation of the sense of duty. Much that he says could be taken as a text for my present remarks, for I am speaking of "the moral obligation to be intelligent" concerning social issues, and about the obligation of social improvement. I might add that the freedom of thinking which is necessary for social self-criticism, like other phases of freedom, is as he says, not "in the market at a lower price in the scale of human values than discipline, sacrifice, and an arduous apprenticeship of which one important element is obedience."⁷ But a sense of duty is not a single thing, everywhere and always of the same value. Any political or religious system, good or bad, can by educational processes develop dutiful loyalty to itself. This is, indeed, the regular method whereby outworn customs prolong their rule. Is there anything in Bagley's conception of duty, in fact, that would have been objectionable to Prussia of the Hohenzollerns; anything that would be unwelcome to our own social conservatives who are willing to perpetuate the present inequality between classes? On the whole, the present demand for a duty-pedogogy plays into the hands of the political orthodoxy of the moment, which would gladly use the schools to perpetuate its authority. Another writer, Yocom, actually discusses the topic, "What Democracy Should Compel Through Religion."⁸ He seriously raises several questions like this: "If . . . the 'older moralities' are essential to the well-being and continued existence of democracy, should not religious cults be prohibited by national law from antagonizing them?" Thus the state, Hobbes's *Leviathan*, looms as sovereign not only of territory but also of conscience.

You are asking, of course, whether existing religious organizations are competent to furnish the needed supplement to the public schools in the training of citizens. That church schools are not doing it does not argue that they might not undertake it. One of the ancient traditions of Christianity certainly runs to the effect that there is a higher authority than the state, and the Jewish-Christian ideal of a really brotherly society furnishes perennial justification, and often incitement, for judging the political and economic organization. Granted that religious institutions themselves tend to become mechanized, conventional, repressive, nevertheless the only considerable teaching bodies that are committed to the conviction that there is a super-political law are those of religion.

There are signs, too, that organized religion is not altogether unready to apply the idea in our modern world. To say nothing of the Quakers, who by quiet persistence have wrung exceptional immunities

7. See his articles in *School and Home Education*, 1915, 1916; also "The Place of Duty and Discipline in a Democratic Scheme of Education," *Teachers College Record*, Vol. XXXIX, pp. 419-430, November, 1918.

8. *RELIGIOUS EDUCATION*, Vol. XIV, 1910, pp. 180-189.

from the state, it is worth nothing that Catholic forces are moving toward the reorganization of society upon a basis other than the capitalistic. One may pause, too, to consider the educational possibilities opened to our view by the Steel Strike Report. Here is displayed a critical interest at once scientific and religious, not merely in what is usually called welfare, but also in social organization, both industrial and political. What is to hinder the schools of the churches from leading the young to look similarly with unclouded eyes at the actual processes and results of our social order, and to judge it by its fruits?

"Don't do it! The young are too much unsettled already," pleaded a Sunday-school worker. But if we really—that is, practically—believe in the idea of a brotherly society, must we not do a deal of unsettling, and must we not do it with the young? To question the validity of the assumptions of our defective social order only after they have become firmly rooted in the minds of the young is to commit educational folly.

Therefore, to the question, What specific contribution to training for citizenship have we a right to expect from religious education? the answer is: This above all—Habituating the young to judge all social relations, processes, and institutions, the state included, from the standpoint of the command, "Thou shalt love thy neighbor as thyself."

The Iowa Plan of Character Education Methods

JESSE B. DAVIS

In competition for the twenty thousand dollar prize offered for the best plan of moral instruction adapted to the public schools by the National Institution for Moral Instruction, Washington, N. C., twenty-six state committees handed in reports. The award was recently made at the meeting of the N. E. A. Department of Superintendence to the committee from the State of Iowa under the chairmanship of Professor E. D. Starbuck.

It can be said for the Iowa plan that it is based upon a thorough knowledge of the public schools; it recognizes the most accepted theories of modern psychology; and it adapts itself to the most progressive principles and methods of sound pedagogy.

The plan as presented in the competition is very complete, covering two hundred and ninety-three typewritten pages, and is illustrated with charts, diagrams, blank forms, and a very complete bibliography for the use of teachers.

The chief characteristics of this plan are best set forth in the first chapter stating its foundation principles. The essential paragraphs are here quoted from the report:

I. HAVE A GOAL

Character education must keep before parents and instructors an end as distinct as that before a traveler who would take a journey, or a factory manager who would turn out a finished product, or an artist

*A report prepared for the R. E. A. Convention by Jesse B. Davis, State Supervisor of Secondary Education for Connecticut.

who would create a work of art. It should be consciously purposeful, not haphazard.

II. MEASURE THE PROGRESS AND THE PRODUCT

The flower of moral culture eludes scales and measuring sticks. But there are fundamental attitudes that are as measurable as are the "points" in stock judging, or the "skills" in arithmetic, writing, and music. Character development may know at the present time where it is going and what progress it is making. This outline presents successfully tested scales for character rating.

III. THE END IS PERSONAL

The school is made for the child and not the child for the school. The kingdom of Character Education is in the hearts, minds, and muscles of children, not in general precepts of abstract principles. Cultivate *persons* who live gracefully and helpfully, not *virtues* that seem desirable. The virtues are the flowers of the good life. Its roots, trunk, twigs and fruits are made out of deeds, including thought-deeds.

IV. THE END IS SOCIAL

Organize the school as a whole and in every part as a democratic *community of person*.. "To socialize, to criticize and to moralize are the same." Societies and democracies of the future will be safe and wholesome if the thought, sympathies and activities of children are socially re-centered.

V. THE END IS PRACTICAL

The moral person is not simply abstractly good but good for something. He is part of a busy, constructive creative program. He works, plays, studies, loves and worships. The center of gravity of moral values has shifted once and for all and finally away from the favored ones of wealth and prestige whose virtues are just humanity's adornment to the mass of busy common folk who are doing the work of the world. The virtues are not treasures to be won but attitudes towards actual situations men and women have to face. Not virtue for virtue's sake, but rightness and righteousness for life's sake,—the growing, self-realizing life of individuals and societies.

VI. THE SURE FOUNDATIONS OF CHARACTER LIE IN CONDUCT

The school throughout must be a personally acquiring, socially adjusting, mutually achieving society, not a conversation club or lecture bureau. Its problems must be real. One actual ethical situation met and solved is worth more to the child than a dozen imaginary moral questions selected as topics of discussion. *Practice* the good life rather than entertain thoughts *about* it.

VII. VITALIZE CONDUCT THROUGH THE SYMPATHIES

The likes, the desires, the longings, the loves are springs of action. Build up bodies of specific dislikes and hatreds of ugliness in conduct and sets of tastes and prejudices in favor of that which is clean, kindly,

courageous, noble. The moral feelings should be instruments of the real self in the act of meeting actual situations.

VIII. FURNISH THE MIND RIGHTLY WITH IMAGERY AND SYMBOLS OF RIGHT LIVING

Conduct moves surely in the direction of its dominant imageries. They are its pillar of cloud and pillar of fire. See that the mind of every child is attracted to the best pieces of art; is entangled in the plot of wholesome novels, plays and movies; is resonant with proverbs, precepts, and wise sayings; is vibrant with the rhythm and melody of the best music; is inspired with admiration of great personalities, and is self-hypnotized by the thought of noble deeds. Every false brooding is the link of a prisoner's chain or the stone of a prison wall. A clean imagination is the true deliverer. An ideal is a conscious image made personal.

IX. DEVELOP PROGRESSIVE SKILL IN MORAL THOUGHTFULNESS

During the early years reduce self-conscious goodness and reasoned conduct to a minimum. Don't tempt the child to analyze the moral life until he has one; first conduct; then the sympathies; next, the imagination, and, finally, reasoning behavior. Cultivate the power, on occasion, to face the real moral situation thoughtfully, to criticise conduct, to form clear and accurate judgments of right conduct, to organize the feelings into higher ethical sentiments, to attain conscious self-control and wisely to help direct the life of the group.

X. TRANSLATE DUTY INTO BEAUTY

Like all worth-while games, the game of living is difficult to learn. The sign of mastery is joy in the performance. Cultivate habits of living out gracefully the clean and kindly life. The good character is full of harmony within and without, like the harmony of music. The good in character is like good manners but more. Transform sheer duty into a desired and happy kind of life.

XI. FAMILIARIZE CHILDREN WITH THE BEST OF THE RACIAL TRADITIONS

The life of humanity is a sort of racial organism with unitary being. Its future is created out of its past. The children are its living, growing present. Their characters will be whole and sound in proportion as they draw from the total heritage. They need to live over again some of its myth and legend, its poetry and drama, its work and play, its customs and history. They need to learn its wisdom, respect its great personalities and revere its ideals.

XII. AWAKEN LOYALTY TO A CAUSE

Character is a by-product of a worthy cause made personal. The cause should usually be a real situation, always capable of being carried over into a complete and alleviating thought or act, not an imaginary one that ends in a sentiment. It must always be within the child's grasp,—a flower to a sick child, help to a tired mother, food to a famine-

stricken country completion of a school project. It should summon the child's own discriminating thought and effort and stand out as an end desired and sought after. Character consists in thoughtful selection of a cause together with personal loyalty to that cause.

XIII. STIMULATE THE SPIRIT OF REVERENCE

Feel after, with the child, the life that is more than meat, the Truth that is more than fact, the Law that is more than event. Don't preach; don't pretend. Be simple, direct, genuine. Admiration of comely objects is schooling in the highest act of worship. Respect for laws of nature and of the state are elements in the truest reverence. To feel the fascination of the quest for fuller knowledge is not different in kind from hunger and thirst after righteousness. Love of noble personalities is not unlike devotion to the Spirit of Life. The person is morally safe who has reverence within his moral parts.

An essential part of this plan is the *goal*. We have always claimed that it was an aim if not the great aim of education to develop character. No one will question that we have been justified partially at least in this assumption. On the other hand, we are very conscious of our failure to achieve the desired result. Our failure has been due to the fact that the aim has been a by-product rather than a goal toward which positive, determined action was put forth. This plan purposes to unite all factors, the faculty, the curriculum, the pupils, the home, the church, and the community into a strong combination with a dominating purpose,—a purpose to develop a person "with powers proportionally developed, with mental discrimination, aesthetic appreciation, and moral determination."

The first step toward the attainment of this goal is in the organization of the school as a democratic community in form and in spirit. Kindly co-operation is the keynote of the moral life. The best way to prepare for life in a democracy is by practicing it. Our schools have been Prussianized. We have aimed for centralization and domination rather than for freedom and initiative.

To this end a plan of "student participation" is suggested for the purpose of training for the moral responsibilities of social and civic life. It does not mean the much debated scheme of "self-government," but an organization to assume responsibilities that naturally and properly fall to the lot of the students, to undertake problems that are positive and constructive, problems that are real and that summon their best judgment and call out genuine qualities of leadership. Splendid suggestions are also made for making problems of discipline a real opportunity for the training of the student to think out his own solution of his action, to come to some moral decision as to his duty in making his wrong action right, and to develop the will-power and character to take the necessary steps to fulfill his own best judgment in the matter.

Schemes are proposed for preserving, directing and exercising the integrity of the pupil throughout his school experience. In the earlier grades it is suggested that the pupils prepare books of "Golden Deeds" in which are recorded and illustrated with pictures, significant moral acts. This has been very successfully done in the schools of Lexington,

Ky., and was tried out and perhaps improved upon by the Town Committee. Application is also made of the socialized recitation, the project method, and the guidance of extra-curricular activities.

Within this plan is an outline and chart showing the methods and materials which are best adapted for use in the several stages of the child's development. The detailed scheme is worked out for the kindergarten period, the primary and intermediate grades, and for the junior and senior high schools.

The outline gives in detail a series of problems and projects fitted to all the years of the curriculum. The projects are selected so that some of them will be contributing all the time to those fundamental attitudes that characterize a good person. The ends set up are nine in number and stand for as many types of fitness for actual living; health and happiness, life in the group, civic relations, economic life, the vocation, family and parenthood, creative activity, use of leisure time and respect and reverence.

In applying this program to the curriculum nothing is superadded to the regular work. The whole responsibility is placed upon the true objective of the teacher. "The moral curriculum must busy itself with problems, projects, and actual situations rather than with virtues." The authors have prepared a printed chart which can be placed in the hands of the teacher to illustrate how these ideas may be applied to the teaching of any subject in the program of studies. It is also the plan of this committee to continue its work in preparing for each year a detailed outline in chart form similar to the sample for the fourth grade presented with the report.

One of the most interesting parts of the plan is the chapter on measurements of progress and attainment. Practical schemes for the rating of individuals in qualities of character and in the improvement of these qualities are suggested. These methods have been fully tried out and proved as to their practical value.

Perhaps the most fundamental chapter in the plan is one that deals with the teacher and her preparation. The success of any such plan depends very largely upon the teacher herself, her personality, and her preparation. A very definite responsibility is placed upon the colleges of education and the normal schools for the teaching of special courses in character education.

To complete the plan the committee calls for a more positive plan of co-operation with the home, the church and the community. It also recommends a more active and wholesome co-operation with all agencies which touch the lives of the pupils.

In conclusion the committee says that this whole problem itself is a most challenging *project*,—that of the culture of humanity through childhood. To carry it through to final completion will take the combined efforts of educators through many years. The plan is clear-headed and business-like. It is national in its scope. It calls for a more conscious endeavor upon the part of teachers to make each one of their pupils the sort of citizen this country must have if democracy is to be preserved, one who is respectful of law and order, devoted to truth and justice, and loyal to the best traditions of the past.

Should Pupils Learn in Sunday School

W. CLARK TROW*

Many a teacher comes out from Sunday school with the hopeless conviction that nothing has been done that is worth doing; that the pupils have learned nothing and though they may have spent a pleasant hour,—or one not so pleasant,—nothing has been accomplished that can make up for the nervous energy expended in trying to maintain some semblance of order while “going over” the lesson. I believe this is no over-statement of the case so far as the great majority of Sunday schools is concerned; and yet if it is so, we may well ask why these institutions, large or small, strong or weak, are kept going, and why persons well or poorly qualified, are implored to sacrifice their one rest day in the week to a task so futile.

Believing that the work should be worth while and believing, furthermore, that it could be made so, the teachers of one school set about the task of analyzing the situation in the hope of finding a remedy.

There seems to be three chief reasons for the unsatisfactory character of the work of many church schools,—conditions which are not all apparent to the casual observer, but which are real, nevertheless, and unfortunately go deep into educational theory.

The first of these is faulty organization. Owing to the careful work of the Director of Religious Education, this difficulty had previously been cleared away, although I believe that in many schools the source of much trouble can be found here. It is strange that though the principle of adaptation of materials to the age of the pupil has been recognized by education specialists for the most part ever since the seventeenth century when Comenius published the first school picture-book, still the “graded lessons” have had a stormy career and are far from being welcome visitors in many a church school.

The second reason for the unsatisfactory character of the work done is the faulty discipline. Not only irreverence, but blatant rudeness, is frequently found, nudging, whispering, even talking out loud on irrelevant topics is common although these same pupils do not think of such behavior in their day school classes. The total result in some schools I have visited is a veritable bedlam. The consequences of this evil are only too apparent to anyone who would give the matter a moment's consideration. Not only is none of the subject matter learned—not only is moral training quite absent, but positive evils result. I mean the inculcation of the attitude of disrespect for the Bible and the school organization and the church as well, so that the pupil tends to think of the whole thing as a joke, and this is bad enough; but also, merely on the secular levels, habits of irresponsibility and time-wasting, are hammered in week after week so that it is not too much to say that attendance in many church school classes is not only useless but actually harmful.

If we ask why such a condition is permitted, I think we can find the answer in two quarters: First, there is very often the belief on the

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part of the teacher or school officer that the dear children will be good of their own accord in the church building; naturally most of them are not, and I am inclined to think that those who are should be examined by a physician or a psychiatrist. The second cause for this faulty discipline is inadequate teacher-training, which brings us to the third reason for the unsatisfactory character of many of the church schools.

The third reason is faulty teaching. This, is in some other schools that I know, due to the presence of the "good soul" whose conscientious endeavors are unremitting, but whose influence, unfortunately, is pernicious; however, even a city school system frequently finds it difficult to get rid of the incompetent teacher. Faulty teaching is also in part due to the fact that in practically all schools the work of the teacher is volunteer work with the consequent feeling of irresponsibility for being present regularly and an irresponsible attitude toward careful preparation of each day's lesson.

The task before us, then, was to make conditions right for teaching by an improvement of the disciplinary situation; then to create such an atmosphere that something of real value could be accomplished by teacher and pupil. Instead of attacking these problems directly, which would be difficult, recourse was had to the following method, which to some may present no strikingly new features, but which, I am convinced, is universally workable because of its simplicity, and desirable because of its effectiveness.

An appeal was made to the teachers. The regular monthly meetings which were attended by all who didn't happen to have something else that might be done that evening, were rather feeble affairs during the preceding year. That a different tone might be given to the gatherings they were held in the homes of the different teachers by personal invitation, and light refreshments were served. Impressed by the point of view that the teachers would come if the meetings were worth while, it was arranged that a chapter of Betts' "How to Teach Religion" be read each month, commented upon at each meeting by the writer and discussed by the group, in connection with the particular problems of each teacher. In these discussions, most interesting things came out. For example, it was found that some teachers thought their difficulties were personal, that no other teachers had the same ones. On the positive side it was discovered that some teachers had hit upon a particular plan that worked admirably and that it could be adapted to the procedure of other classes—ordinary things, to be sure, and yet valuable. Lastly a plan was inaugurated by a committee on standards, the details of which, in their working out, furnished the meetings with much valuable material for discussion. This plan presented by this committee, was as follows:

I. THE SERVICE OF WORSHIP

The collection shall be taken during this service by certain appointed class secretaries, and brought forward as in church, thus eliminating the confusion incident to the taking of the collection during the class period, and also making the offering more impressive and giving it its proper importance.

II. A SYSTEM OF GRADING

- (1) Each pupil shall be given a grade at least every two weeks.
- (2) Frequent short written quizzes shall be given, at first on assigned questions to accustom the pupil to such work. These will make it possible to grade more accurately than upon oral recitations alone.
- (3) Quarterly written examinations shall be held to last not less than one-half hour, which shall be made out by the teacher of the class; in cases where two or more classes are covering the same work they should be made out by the teachers of those classes in co-operation. It is suggested that all examinations be made out by each teacher submitting a list of possible questions from which the department head and the Director of Religious Education shall select the questions which shall be used, adding to them any which may seem wise.
- (4) Marks from these sources shall be handled in the first Sunday of each month and quarterly marks shall be averaged from these and sent to the parents on special cards designed for the purpose.
- (5) Promotion shall depend upon successful completion of the work as judged by these marks, together with the judgment of the officers of the school if desired.

III. PARENT CO-OPERATION

- (1) A form letter shall be sent to all parents inclosing a plan of the work (curriculum) of the school, stating the purposes of the reorganization and asking for their support.
- (2) If a pupil is particularly troublesome in class he shall be reported to the superintendent, who will interview the pupil, and if necessary, write or interview the parents with the view to enlisting their co-operation.
- (3) Parents may be invited to visit the classes. A "know your church school day" may be advisable.

IV. IMPROVEMENT IN INSTRUCTION

Realizing the necessity of supervision in any school system, the committee recommends that it be authorized to act as a committee of supervisors of instruction and in this capacity visit classes to study the problems of the different teachers, and make such suggestions as may prove helpful to the individual teacher concerned or to the teachers as a whole.

SUCCESS OF THE PLAN

Of course it is impossible to determine accurately what the results of the plan are.

The item causing the greatest consternation to both pupils and teachers was the examination and grading system. The pupils, when it was explained to them, exclaimed, "Oh, just like school—we don't want it." And the teachers felt that they couldn't give a grade or that the pupils wouldn't take the examination (an interesting commentary),

but they were willing to try the scheme in the hope that it would bring about beneficial results. And they did try it and it is working; and although at the present writing only a few of the parents have been heard from, these express a dismay, in some cases, that their children's marks should be so much lower than others, and intend to see to it that it does not happen again; their influence is being increasingly felt in the improved preparation of pupils. Several of the more troublesome pupils themselves were brought to realize more clearly where they stood, and remained after class to say they were going to do better work.

While there was no desire on the part of the school to increase its enrollment,—indeed many of the teachers felt that the enrollment might fall off rapidly, upon the adoption of the plan,—the following is interesting as coming from a girl who was brought by one of the pupils of a class which had not taken too readily to the examination and marking system. The girl came from one of the other church schools of the city and gave as her reason for leaving that she didn't learn anything there!

The notable results already evident are first, the diminished disorder of the group when meeting together as well as separately in classes. Second, the teaching has improved partly because of the added stimulus which good marks provide the pupils and partly because the teachers recognize that teaching is like other tasks in that there are good ways and bad ways to go about it, that it presents problems which are fairly common to all teachers and that actual accomplishment is possible. While no pretense is made of a solution of "the church school problem," it seems increasingly clear that even a large enthusiastic school does not make up for a lack of steady, enlightened, week-to-week effort on the part of a co-operating body of pupils and teachers.

Applying Religious Education in a Church

T. BASIL YOUNG*

The community in which the church is located is within thirty minutes of Boston by the tunnel. The population of approximately 50,000 is distributed according to faiths somewhat as follows:

Jewish	40%
Roman Catholic	30%
Protestant	20%
Miscellaneous	10%

Among the nationalities represented are: English, Jewish, Russian, Polish, Armenian, Italian and Greek. The city has changed during the last twenty years from an exclusively residential city to an industrial city.

Protestantism is represented by two Congregational, two Methodist Episcopal, one Universalist, one Protestant Episcopal, an Advent and a col-

*In his work as Director of Teacher Training for the Boston Area under the Board of Sunday Schools of the Methodist Episcopal Church, the writer has recently discovered a church which shows in rather a striking way what the modern program of Religious Education can do for a church, working in a field where conditions obtain such as are generally considered to be discouraging for Protestant work.

It is the Mt. Bellinham Methodist Episcopal Church of Chelsea, Mass., of which the Rev. Roy Myers is pastor, and to whose credit is due the transformation which has come in the life of this church. Mr. Myers received his training for Religious Educational work under Prof. Athearn at Boston University.

ored Methodist Church. All these churches with one, or at the most, two exceptions, are on the down grade. This is to say, they are growing weaker numerically, financially, and from the standpoint of community service and influence. Among the chief reasons for this condition is the changing character of the community. However, there are more people in the city today. More children are in the public schools. Here is the largest grammar school in the United States.

In 1919 the Mt. Bellingham Church was ministering to its children in the traditional way. The Sunday school was the old fashioned type of Sunday school, and was only partly graded and departmentalized. The teachers were untrained and almost entirely unfamiliar with the modern methods of Sunday school work. The superintendent and part of the officers were hostile to new methods. The children were receiving about twenty minutes a week of such instruction as this staff could give. The program of the church was pretty much that of a church of 50 or 75 years ago. The emphasis was upon adult evangelism. Only one meeting per week was planned and devoted exclusively to the children and youth, while an average of eight were planned for the adults.

Into this field came Mr. Myers, two years ago, with a passion, convictions, and training for leadership in Religious Education. He found only opposition on the part of the church to new methods. They were especially opposed to the program of Religious Education. They were opposed to gathering the children together too frequently in such large numbers because they were so destructive.

Nevertheless the pastor, in spite of the opposition, was persistent. He was able at length to secure the assistance of one paid worker, Mr. Arthur White, whom he secured as Director of Religious Education, a student in Boston University School of Theology.

The first thing attempted on securing the Director of Religious Education was a week-day school of Religious Education. Thirty children were gathered in the school, meeting on Friday afternoon at 4:00. A course intended to give the pupil a general knowledge of the Bible was given with notebook and expressional work. Twenty-six of the thirty completed this course and were advanced and given a certificate of attainment.

By the end of the year the soundness of the policy was proven to the church officials and the staff of one paid worker was increased to four paid workers. The progress was enlarged to meet the growing demands of the children. To the Friday afternoon program of week-day Religious Education was added a kindergarten, a primary and junior class. Instruction in the kindergarten was given through songs, stories, pictures and games. The primary class was divided into two classes as to day school grade. The primary class used for their text book E. Colson's "A Primary Book in Religious Education." The Juniors used Grant's "Life and Times of Jesus," and the Intermediates used R. L. Crosby's "Geography of the Holy Land"—all from the Abingdon course for week-day schools of Religious Education.

The following is the present program for this week-day school:

Singing—Songs are taught by the supervisor, Mr. White teaching the 3rd, 4th and 5th groups—another teacher taking the 1st and 2nd groups.

Worship Service—Each teacher has charge of his or her group.

Story—Told in rotation by the teachers (one each week).

Instruction and expressional work—1 hour.

- (a) 2 Primary classes—ages 6-9.
- (b) 1 Junior class—ages 10-12.
- (c) 1 Intermediate girls' class—ages 12-14.
- (d) 1 Intermediate boys' class—ages 12-14.

Closing exercises—

- (a) 1 hymn.
- (b) Salute to flag.
- (c) Singing America.
- (d) Closing prayer.

Other features were soon added. A play ground was secured and the pupils were given from one-half hour to an hour of supervised play. An evening session of the school was added also. At 6:30 P. M. a class for working boys was held. They studied "The Life of St. Paul." At 7:00 P. M. a class for training in leadership was held.

In May, 1920, a Junior Church was started. The service is held at 3:00 P. M. on Sunday afternoon. Since the church is used for an Adult Bible class on Sunday afternoons the session is held in the Y. M. C. A. gymnasium. In this Junior Church special attention is given to the worship service. The sermon is a story sermon and given by an adult—a series of "Guess Who" stories. These were stories of well known Bible heroes, each story with the name of the hero left out. Every member of the junior congregation was asked to hand in a paper on the following Sunday with the correct name of the hero and the place in the Bible where the story is found. A framed Bible picture was given to those who gave correct answers. This was a great interest stimulator. The entire program of the Junior Church is conducted by the children under adult supervision. Children do the ushering and are reappointed for this work each month. A child also acts as music director and pianist for the service. Occasionally the stereopticon is used for illustrating Bible stories.

The order of the Junior Church service is as follows:

Hymn singing.

Response—

The Lord is in His Holy Temple;

Let all the earth keep silent before Him.

Short Scripture Lesson read by all the church together from their Bibles.

Prayer—Sometimes this is by the adult supervisor. Sometimes the children offer individual prayers. In either case the prayer is followed by the Lord's Prayer.

New Testament Lesson by the leader.

Offering taken by the ushers, during which time the pianist plays a short offertory.

Hymn.

The story told informally and simply.

Closing Prayer—

Our Father help us every day

In our work and in our play;

May we love and serve thee, too,

And be Thy children kind and true.

Another innovation is the boys' club. Two years ago there were two boys' classes averaging together about 8 boys. This was the nucleus out of which a boys' club was organized. Each Wednesday from 4:00 to 5:00 the members of the club have the use of the Y. M. C. A. gymnasium. Here basket ball, track and swimming make up the activities. Twice a month on Monday the club holds its social with business meeting, refreshments, and games. Because of the interest the church has shown, the boys are being drawn to the Sunday school where they are studying with great interest the graded lessons. The program for holding the boys' interest is based on the five following merits which must be won:

1. *Literary Merit.*

Read and report on one of the following:

Life of Roosevelt,
Lincoln,
Wesley,
Riis,
Brooks.

2. *Athletic Merit.*

Swimming 6 lengths of the tank—250 feet.
Running 320 yards indoor track—35 seconds.
Jumping 3 feet 9 inches—height.

3. *Bible Merit.*

Knowing the place of each book in the Bible.
Write a story of life of favorite Bible hero.

4. *School Merit.*

A per cent of at least 80 for one quarter in school in each subject.

5. *Honor Merit.*

The doing of some deed considered worthy of recognition by the class.

What is the result of this program of Religious Education in the Mt. Bellingham Church?

1. There has been a constantly increasing interest on the part of the parents of the children. Many who were indifferent at first have now a great interest in the work.

2. The children have been very responsive. The week-day school began with 30 children. There are now 70. There is a steadily increasing interest on the part of the parents which is most gratifying. The junior church began with 40, it now numbers 100 and has been successful beyond all expectation.

3. The result in the Sunday school is somewhat startling. These children who are receiving instruction in the week-day school have gone back into the Sunday school with new demands. They want, and are getting better teaching, longer lesson period, more organization in their classes, and an improved curriculum. One result worthy of note is the vote of the Sunday-school board: a complete program of graded instruction for the whole school.

4. The official board has also seen a new light, for at a recent meeting by a unanimous vote it approved the present educational policy, requesting its continuance and underwriting the budget for another year, including a Daily Vacation Bible School.

5. Perhaps the greatest result is manifest in the community itself. The Masonic bodies of the city became so impressed with the work being done, that offerings were taken in all five Masonic bodies for the program as outlined above. Not only so, the simple demonstration of supervised play in connection with the week-day school has aroused interest in a playground for the city. Three such playgrounds are now under process of construction by the city engineer. The pastor under whose leadership the Religious Educational program is being worked, has been consulted by the Mayor of the city and asked for advice as to location, equipment, and supervision of these playgrounds. Last, but not least in significance, the school boards of the city have approved a plan for Vacation Bible Schools and have placed the public school buildings at the disposal of a committee to arrange for a community Vacation Bible School. The program and arrangement of the school to be under direct control of the Protestant Christian churches. The curriculum for the school will include citizenship and supervised play. No lines are drawn as to race, creed, color, or sex, 100% Americanism will be taught and unselfish service as to the true idea of citizenship.

The School as a Project

INTRODUCING DEMOCRACY IN THE CHURCH SCHOOL

LAWSON F. REICHARD*

We are not yet using the greatest force within our hands in the church school. This conclusion was forced upon me while serving as superintendent of the Trumbull Avenue Church School in Detroit.

It came about in this way. I had been in boys' work for a few years, and had learned to realize that when given an opportunity to speak, boys often said some radical as well as helpful things. So I called a conference of a picked group of the boys to discuss what was wrong with our school. We had been losing many of our older boys and girls and we seemed to lack enthusiasm.

CRITICISM BY YOUNG PEOPLE

"The church school is autocratic," was their comeback. That was no small charge, and it caused some thinking. Was it true?

To my knowledge, I had never instituted a new movement in the church school without the consent and counsel of the department superintendents and teachers; I had never from the platform demanded a thing be done, but always appealed to their loyalty for the work, to do what I asked. What more could I do?

It is hard to see where one is wrong until he is able to turn the tables and put himself in the place of the other person. I see now that an autocracy is run in the same way as I was running my church school. A king seldom makes decisions without the advice and counsel of a small group who feel that the common people are unable to govern themselves wisely, and that it is their God-given task to rule as they see fit, appealing to their subjects for the good of the kingdom to do as they are bid.

It is no greater error for a group of politicians to feel that they alone

*Superintendent of Trumbull Avenue Presbyterian Church School, Detroit. An article published in *The Baptist Sunday School Worker*, and reprinted by permission.

know what is good for the people than it is for a church school superintendent and his teachers to take the attitude that the boys and girls are their subjects, and are too young and too immature to be allowed a voice in the administration of the school.

We have been autocrats, and, because of it, have lost the interest of many children; and, besides, in a great majority of cases, have done the wrong thing, and have failed to build up a church-school spirit and loyalty, which is as much needed in the church school as it is in day-schools and colleges. But that is another story.

"The church school is autocratic." If that is true, is it any wonder that we are failing to hold our older boys and girls, who love the spirit of democracy? Is it any wonder we find it hard to find teachers? The young people have had little incentive to become sufficiently interested to plan to be a part of the school, as they grow up, nor have they had the opportunity to train for responsibility.

SOME CONSTRUCTIVE SUGGESTIONS

When that group of boys came out and said that the church school was autocratic, I came back with what I supposed to be a mental knock-out by placing the burden of proof upon them. Nothing hurts the pride of one so much as having a sixteen-year-old tell him he is wrong. On the other hand nothing is more profitable where the subject of sixteen-year-olds is concerned than to listen to that criticism.

My blow failed to be a knock-out, and only started the fun. It was no place for pride. The way was open, and the battle was on, and, after a complete retreat on my part, I accepted the enemies' terms. Here are some of them:

"Never decide for us where we shall sit.

"Don't give us the same opening exercises every Sunday.

"Don't make us put on campaigns set up by others.

"Don't expect us to be interested in your program in our church school.

"Let us know what you do with the money we give to the church school.

"Why should you determine where it should be spent?

"The church school should be run according to schedule and not begin late, end late, and never have time for the lesson.

"Let us administer these things."

There were just three possible attitudes to take: *First*, one could have told them they were out of their sphere, and that they were too young to determine these things, whereupon the suggestions could have been ignored. The *second* attitude could have been to say, "All right; if you think you can do it better than I can, go ahead and show me," whereupon the ship of state could have been turned completely over to them to sink or swim. The *third* attitude, and the one which was chosen, was one of sympathetic cooperation. "Go to it with all your might," we told them, "and we are with you. What is the first step?"

THE FIRST STEP

We put our heads together, and decided that the best thing was first of all to get a representative group. This group took the name of the Church School Council. It was composed of one representative from each class, from the men's Bible class through the Senior and Intermediate Departments, to one boy and girl from each of the four grades in the Junior Department.

This was not a closed shop organization, for the superintendent was made a member of it, for the purpose expressed by a boy when he said, "We want to be sure and get all sides of our questions." There was wisdom some adults have not yet learned.

The superintendents laid the whole matter before the teachers and officers, and sought their cooperation, which was readily given. Absolute authority was put into the hands of the council that had to do with exercises, campaigns, budget, class arrangements, deportment, and outings. Such matters as textbooks and teacher-training was left to the teachers.

The representatives were elected by their classmates. These classmates paid for their representatives' supper at the council meeting. Two weeks before the monthly meeting, a typewritten copy of the things to be taken up was placed in the hands of the teachers. Each of the two previous Sundays, five minutes were given over to a class discussion on these subjects, and the representative was sent instructed as to how his or her class felt on the matter.

OPENING EXERCISES CHANGED

At the first meeting it took a little time to draw the representatives into discussion, but they finally expressed themselves. The first thing taken up was the matter of the opening exercises. This had not been satisfactory. There had been a great deal of commotion and a sameness to the program for a long time. It lacked spontaneity and interest. The leading questions, then, were, "How can we eliminate commotion?" and "How can we gain enthusiasm and interest in our opening exercises?"

There are some church-school people who maintain that quiet and attention during the opening session is an ideal to work toward, but not attainable in this day and age. This council disproved that fear. First, they organized the hour into ten minutes of opening exercise, ten minutes of devotion, five minutes for announcements and getting into class, a half-hour for class, and five minutes for closing.

Then, following the principle that boys and girls are most interested in what they do themselves, they decided that each class was to take charge of the devotional period in turn. They also decided that no one was to be admitted during this period. Classes were assigned the task of guarding the doors. The results exceeded our expectation. The disturbance caused by late-comers was removed. The ever-changing program created interest, and almost at once quiet and order reigned. The only requirement for the devotional period was that a prayer was to be a part of it. Hence variety was introduced, and with it came the breaking up of the monotony that had characterized our programs.

But that was but the beginning of the council's work. So immediate and marked was the success of the first undertaking of the council that there was developed a real interest in finding other things to do. The matter of an orchestra was discussed, and a boy who played a violin was asked by the council to form one. Inside of two weeks a six-piece orchestra was on hand.

The matter of the budget was next placed before the council. The treasurer made a financial statement of the income and expenditures. The missionary appropriations were small. The council felt the school should give more, and proposed an educational scheme which included five-minute talks and a bulletin-board, comparing the amount of collection with a year

previous. The time of the talks were taken from the first ten-minute period. Nothing was ever done to disturb the devotional-period or the class-period.

It was then found that fully five minutes of the class-period was wasted marking and taking up collection. The council decided then to have this done prior to going into class.

Following out this idea further, in order to save interruption in the class, they sent out an order, stating that no one would thereafter be permitted to come to the class to make announcements. To save the interruption of the assistant secretary taking up the books and money, they were all placed in the rear of the room, at the signal for class-period. Anyone coming in after that was counted absent, and their collection went into the next week's envelope.

All of these things were the product of the council's mind and initiative.

MATTERS OF DISCIPLINE

One of the hardest things, I believe, for a superintendent, is to solve problems of administration fairly and in a way that will satisfy all. The council did away with much of that difficulty. For instance, one class of boys has been growing steadily, until there are fifteen husky lads in it. There was another class that had shrunken until it had but six in it. The smaller class, however, had a classroom because the boys were older. The larger class wanted the room, and put in a plea for it.

Ordinarily, that would have been a difficult problem for a superintendent, but it was easy to refer it to the council. The council handed back the decision that, unless the class which already had the room did not have a bona fide enrolment and attendance of fifteen by the end of four weeks, they would have to forfeit the room. As the penalty was imposed by themselves, for the good of the whole, everyone was satisfied. It is interesting to know that the class got the fifteen and kept the room.

There was one certain boy who delighted, it seemed, to cause commotion. The teacher and superintendent had failed to make any impression upon him. His conduct finally came before the council, and they sent a committee to him instructed to tell him that while they wanted him in the school he would have to keep order or be suspended. The school was never bothered after that by him.

No group of boys and girls is organized long before someone says, "Let's have a contest or campaign." So it was with this group. One of the first rules the council laid down for campaigns was that in none of the contests which they conducted would the individual be starred. This ruling would bring almost everyone into the contest, with very few sitting on the side-lines.

The first contest was a "Go to Church Campaign." A set of rules was drawn up, and a cup was offered for the class having the highest average of attendance for eight weeks. The balcony of the church was reserved, and each class was assigned a place. An average of fifty-two per cent was the result for the period. It had been a part of the rules of the contest that the class with the lowest percentage should give a Christian flag to the school. A class of older girls lost out, and gave the flag.

MONEY, SERVICE, GROWTH

A letter from the church's missionary in Africa had told of the need of a bicycle. The council wanted to do something. So the superintendent suggested a "One Day's Earnings' Campaign." The plan was seized upon at

once. An appeal was made in church for jobs, and one Saturday the boys and girls went forth to clean cellars, wash floors and windows, and to do sundry jobs. They not only were able to furnish the bicycle but a typewriter as well.

Other things were done, such as taking complete charge of the annual picnic, but the above will suffice to show the idea.

The school grew rapidly. In two years our enrollment grew from 750 to 1,100, and a spirit of loyalty and enthusiasm toward the school had made it a place where Christian leadership was being developed.

The superintendent went to Worcester, Mass., in 1917, and began preaching the gospel of the council there. A few of the schools there now have it. Charles Fuller, of the Central Congregational Church, recently stated before a district church-school meeting, that it was the most vital working force they had.

Before submitting this article for publication, it was sent to Rev. R. M. Houston, now at the Classon Avenue Presbyterian Church, Brooklyn, N. Y., and he writes the following comment: "Mr. Reichard's article, 'Introducing Democracy in the Church School,' is a true and faithful record of the things that took place in the Trumbull Avenue Presbyterian School of Detroit, of which I was pastor at the time Mr. Reichard was the superintendent. The article speaks for itself, and the results justify the conclusions reached.

"The bringing of fresh and original ideas into the clearing-house by class representatives, the discovery of leaders who would otherwise have remained buried in the classes, the sense of participation in school affairs by every scholar, and the impetus given to the carrying out of all plans for Bible school betterment, are results whose value cannot be overstated.

"Mr. Reichard's plan touched the fundamental weaknesses of church-school management, and went far toward their solution.

"It needs to be said that the scholars' council was not a figurehead, having the form of influence without the power thereof. Every member knew that his suggestions would be taken seriously, and was, therefore, encouraged to participate."

The writer has now been in boys' work for nearly ten years. He has been in touch fairly intimately with church-school development. He has watched the development, the past decade, of the graded lessons and of graded methods. All this development has been exceedingly important, but in spite of it we have not been gaining as much ground as we should. We are still lacking in something. It is my belief we will find it in some such avenue as has been here outlined.

Religious Literature for the Blind

WILLIAM A. HADLEY*

Sir Arthur Pearson, who has done wonderful work for the blind, once said that the best way to help a blind man was to make him forget that he was blind.

In the United States the number of blind persons is approximately 100,000. Of this number, perhaps one-tenth are children in the schools

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for the blind; and the remaining nine-tenths are composed of those who have passed through the schools or who have lost their sight after the years of school age.

There are about a dozen public libraries in the country from which books in raised type may be borrowed, and these libraries contain many volumes of history, travel, biography, general literature and fiction, etc.; but when one looks for Protestant books on religious subjects, published within the last two score years, he finds almost nothing.

The members of the Catholic Church are fairly well supplied with books of spiritual uplift and comfort. The Seventh Day Adventists have for several years published a monthly religious magazine which has a wide circulation among the blind of all denominations, and for this no subscription price is charged. The Gospel Trumpet Company, of Anderson, Indiana, publishes a monthly religious magazine in addition to the International Sunday School Lessons, with comments, and a subscription price is charged for both. The Christian Science Publishing Society issues the various books of their faith in Revised Braille type, and places them in the various reading rooms.

The books of the Bible are printed in six different types for the blind, and the various books may be purchased separately, but their cost is many times more than that of an ink-print Bible.

If one wants to have the use of a Concordance, a Bible Dictionary, or Commentary, or works of uplift and encouragement, he is denied that use because he cannot find the material in raised type.

During the past forty years the scholars of the leading denominations have done wonderful work along the lines of religious education, research, mission work and philanthropy, but few of the results of this work have made their way into any raised type.

All blind persons realize that few of the sighted have time to read aloud to them. Consequently they must sit in darkness and do without what would be of the greatest interest and importance to them.

It is not far from correct to say that ninety per cent of the sighted depend for their thoughts upon what they see; if the faculty of sight is destroyed the conclusion is obvious: that the mind of the blind person must be like the mill that runs without a grist much of the time.

There are many blind people who might become valuable members in a church or community if some form of responsibility were given them, and if the means of self-improvement to meet such opportunities were placed in their hands.

It is hoped that the various denominations and organizations for Christian work will in the near future take up the matter, and see that without waste of effort and with proper co-operation through the offices of the American Foundation for the Blind, suitable books and literature are made available for the use of the blind.

It is hoped, too, that in time many of the lives that are now wasting away in indifference and neglect may become useful, not only to the community, but to the individuals themselves; but without the interest of some of the sighted, this hope may not be very readily attained.

The writer is himself blind, and speaks from an intimate acquaintance with the resources of the libraries and from his own experiences.

Religious Education in Syria and Palestine

GEORGE H. SCHERER*

This paper is prepared from the background of twelve years residence in Syria, spent in educational and Sunday-school missionary work. The facts presented are gathered from three sources: first, the section on Religious Education in a Report presented to the Missionary Educational Union of Syria and Palestine in 1914, by a deputation which visited Boys' Secondary Schools in those two countries; second, replies to two questionnaires sent out to Sunday-school workers in the two countries in 1920 and 1921; third, replies to a questionnaire sent out in 1921 to representatives of all foreign and native Protestant missions and schools in the two countries, asking for a statement of the definite aim or aims of their religious instruction in their week day schools, and for the program of such instruction. I can do no more here than present a summary of the situation thus revealed.

PROGRAMS OF INSTRUCTION

The examination of the programs of religious instruction reveals the fact that all missions agree in centering their religious instruction in the Bible, and that they introduce little or no extra-Biblical material. But there is the widest divergence of opinion as to which parts should be assigned to study in specific years. Every part of the Bible appears to be equally valuable for every age. There seems to be little attempt at gradation of material in most schools, and less attempt at adapting the material assigned to a particular age to the interests and problems of the child at that age. It is very difficult to discover any definite principles determining the making of programs of study, and there is apparently no single pervasive purpose underlying them, with the possible exception of a few schools, where one might surmise the aim to be to "cover the Bible" in the five years of the school course.

There is a great preponderance of *memory work* required in all schools. This is well illustrated by the program of one mission which lists on its memoriter chart 200 Bible stories, a book of "Selected Verses," 38 hymns, 14 prayers, 15 psalms, and eight other passages of Scripture, for the six years of elementary school instruction. And yet this revised program has reduced the memory work over previous requirements.

TEXT BOOKS AND TEACHERS

It is most apparent that there is a great dearth of suitable text books and aids to Bible study. Of twelve Arabic text books mentioned in the various programs of study, seven at least are translations of English books, most of which were discarded in America as text books for religious instruction years ago. Such books as "The Peep of Day" series of three books of Bible stories with far-fetched morals, popular in America in the 60's of the last century, and "The Golden Casket of 4,000 Bible Questions and Answers" are still in use. The "Introduction to the Bible," prepared in Syria and first published more than forty years ago, accepts without question the Usher chronology, the Mosaic authorship of the Pentateuch and other teachings which are hardly today universally accepted as final truth. No single book is written to stimulate thought and lead to the exercise of intelligent will.

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but all seek to transfer religious truth; the thinking is largely done for the student, whose sole duty is to accept and assimilate its results. Of seventeen books in Arabic and English only six have been produced since 1900.

Teachers are almost without exception inadequately trained. Concerning the selection of teachers of Bible classes the Deputation Report says:

"As to teachers it would seem that as a rule the Bible classes are assigned according to the necessities of the case, though the missionary in charge or the local pastor takes Bible classes in preference to teaching other branches. All are probably alive to the fact that these Bible courses should be given only to teachers who themselves have had a vital religious experience and who have ability in imparting Bible truth, but no doubt conditions sometimes make such an ideal impossible. If the deputation should suggest that school principals exercise the greatest care not to be tempted to regard Bible study as of less importance than the branches required for college entrance, it would not be in a spirit of criticism, but with a keen sympathy born of like temptation."

Almost without exception little attempt is being made to make the period of "daily prayers" a time when the spirit of worship shall be developed and inspiration gained for the life of the day. On this point also I quote from the Deputation Report:

"With few exceptions it consists simply of reading, prayer and sometimes a hymn . . . The deputation could not fail to note that the exercise was often purely formal and perfunctory."

But since this report was published, in a few high schools at least the attempt is being made to enrich the period of daily worship, and make it a time of true spiritual fellowship and inspiration.

The writer believes that much of the value of the whole effort in religious education is vitiated by the fact that *attendance* at prayers and Bible classes in most schools is *compulsory*. There can be little doubt that voluntary participation in religious exercises is of far greater value than compulsory sharing in what might otherwise be a really vital religious experience. In fact, the principal of one school writes: "I am beginning to wonder to what extent it is ethically right to require attendance of non-Christians at strictly Christian forms of worship. It seems as though *freedom* that is in Christ' can hardly be imparted or achieved by means of the contradictory process of compelling attendance at services of worship." On the other hand, it should be mentioned that in nearly all boarding schools voluntary religious organizations are maintained by the students, of the nature of Christian Endeavor societies, or the Y. M. C. A. and Y. W. C. A. The Deputation Report says: "The real spiritual temperature of the student body may often be gauged by the interest and participation in these societies."

THE SUNDAY-SCHOOLS

The Sunday-school situation can best be described as unsatisfactory. Too often the attendants are mission day-school children who are expected to attend Sunday-school as a condition of continuing in the day school. What has been said above concerning teachers and worship applies with equal force to the Sunday-school. Less attempt exists at gradation than in the week day school. There is no attempt to relate the work of the Sunday-school to that of week day religious instruction—a fact all the more deplorable because the student body of the two is so nearly identical. In the matter of the lessons used, progress has been made within the year, owing to the fact that Tarbell's Teachers Guide has been made available in Arabic. Inasmuch as there is no other material available in Arabic this is really a

great forward step. In 1921 there was held a conference for Sunday-school workers in Syria, at which definite requirements for a standard Sunday-school were adopted.

THE AIM OF RELIGIOUS INSTRUCTION

There are in most cases only hazy and indefinite ideas as to the exact aim or purpose of the religious instruction now given in mission schools. The majority of these statements are very inadequate. A few schools state their aim to be "to make the children better Christians," or "to enlighten them on religious matters." Another group state their aim to be "to familiarize our students with Bible material," or "to give a good knowledge and understanding of the Bible." A third group feel that their aim is "conversion to Christianity," or "to lead them to Christ as their personal Saviour." A few state a specific intention of actively affecting life and character, although many probably mean to imply this purpose. Even those who have this definite purpose seem to believe that when particular religious truth is imparted and religious knowledge transferred to the student, the desired character will thereupon result. There is no recognition of the importance of the will in determining life. More important, the child is conceived to be an *individual* who is "to receive a thorough knowledge of the Bible as the Word of God," and thus be "led to accept Jesus Christ as his personal Saviour," or who is "to practice the truths he learns" or "to develop Christian character," apart from human relationships. The child as a member of society, a *social* being, growing into Christian character through social contacts, does not exist so far as these statements of aim indicate.

SUGGESTIONS FOR RE-CONSTRUCTION

If these seem to be unfavorable criticisms, there is one supreme fact which needs to be emphasized, and in which lies the hope of ultimate success, namely, that both week day and Sunday instruction is in the hands of the same organizations, so that it is possible to adopt a single unified plan of religious education. In America today one of the great problems in the field of religious education is to find a method of introducing a greater amount of religious training during the week, and articulating it with Sunday instruction. In Syria both week day and Sunday schools are largely under mission management, and once the problems are recognized and a desire exists to solve them, there is not the added problem of a divided responsibility to complicate the solution.

1. *A clear conception of the aim or purpose of religious education is essential.* Without this we can only strike in the dark, using hit-or-miss methods, and achieve limited results. So important is it to know our aim at the outset, that I venture to suggest a possible method of approach to a re-statement, fully realizing how unsatisfactory it must be without much additional study and further discussion.

There are, I believe, three elements to be considered in stating the aim of religious education in the foreign field. These are:

A. *Persons*—Adults in whom the Christ-life is incarnated, and youth whom we wish to bring to Christ;

B. *An ideal relationship*, in which these persons are to live, known as the "kingdom of God," or the "democracy of God" or "the family of God," and best exemplified on the foreign field by the Church of Christ, a happy relationship of Christian fellowship in ideals, in worship and in service;

C. *Problems* in the life of the young, the solving of which, or attempt at solving, affords the opportunity for the conduct of Christian enterprises, through which this ideal relationship of Christian fellowship may be attained.

Keeping these three elements in view, the following is suggested tentatively as a possible statement of the aim of our program of religious education: *To enable the child, through happy fellowship with adult members of the Church of Christ in whom the spirit of Christ is incarnated, to solve the problems arising at successive stages of his growth in such a way that he shall grow toward and into mature and efficient devotion to the will of God for the world, and full and loyal membership in the Church of Christ.*

This leaves much unsaid, and is offered merely as a first attempt at a constructive statement. It should at least be provocative of thought, and possibly lead to an ultimate re-statement of more positive value.

2. *The curriculum must be conceived of in the broadest terms.* It must include and evaluate all the activities and enterprises of religious education, and determine the definite contribution to be made by each to the accomplishment of the aim—what from class work in week day schools, what from Sunday-schools, what from daily prayers or worship, what from voluntary societies? Are other activities needed? It must not become static or fixed, but must be subject to progressive development and modification to meet changing situations in general, or specific problems in definite localities.

Moreover, our statement of aim implies plainly that the approach to construction of the curriculum must be through the problems of child life. We as educators have not primarily a body of fixed material to transmit, but child lives to lead to God. To do this we must know the problems of Syrian children, in early youth, in later childhood, in adolescence. Knowledge of child life in England or America is not sufficient, for environments are different and child life and interests are not the same. To learn these problems, we may need to know more than we do now about the background of Syrian adult life, into which the child is to grow; the family and clan organization with their problems of loyalty; economic factors; emigration; motives influencing choice of life work; political currents—these and other elements will claim our attention. And when we know the problems of Syrian boys and girls, we must freely claim the right to lay hold on any material which will help them to attain to Christian solutions of their problems. "That is secular which merely entertains or informs; that is sacred which makes men brothers in the family of God."

3. *The task of developing an effective program of religious education can be accomplished only through experimentation and coöperation.* It is in itself a project affording an ideal opportunity for Christian fellowship in service.

Syria and Palestine combined form one of the smallest of mission fields today. The life of the people in the two countries is very similar, the problems are largely the same. The social heritage of the children is the same in both lands, the problems of child life identical. The aims of the missionary enterprise in the two lands are in all essential matters at least similar. Regardless then of the fact that there are various denominations in the field, and missionaries sent out by societies of various nationalities, there can be a real coöperation in the common task. In fact these differences

add an element of value, for it should be possible to call upon each for its best contribution, and the program be thus enriched by all. Moreover, the hearty coöperation of Syrian leaders is absolutely essential, for no foreigner can know the life and problems of the people as they do themselves. With the loyal coöperation of the best trained and most interested Christian educators, foreign and native, there is every reason to believe that there can be developed a vital and effective program of religious education.

But the project must be approached in the spirit of experimentation. No group of leaders can sit down and by any academic process arrive at a satisfactory working solution. After a thorough study of the problems of child life, already indicated, has been made, textbooks can be prepared, *tentatively*. Where the best supervision is available, certain schools should be considered experimental schools, and careful observations made. Those plans, methods and text books which achieve the desired results should be continued and others discontinued, or revised in the light of experience. All should receive the benefit of the successful experiments of others. Gradually by actual experimentation and coöperation a program can be developed which will take full cognizance of, and bring into harmonious relationship all the elements in the field—the Sunday-school, week day religious instruction, morning prayers and voluntary societies.

One other factor in the problem must be mentioned—the home boards of the missionary societies. These must grant, as most do now, the fullest liberty to their representatives on the field, and entire freedom to co-operate, without bias or prejudice, in the task of developing the program of religious education which will adequately meet the situation in Syria. In no mission field today is there a greater opportunity than in Syria to develop what may become a real contribution to the task of the religious education of the young in the foreign field. In the spirit of coöperation, by the process of experimentation, this can be accomplished, if we will.

Bible Reading in Public Schools

STATE LAWS AND DECISIONS*

I. *Bible reading is obligatory.*

Alabama.—Be it enacted that all schools in this State that are supported in whole or in part by public funds, be and the same are hereby required to have once every school day readings from the Holy Bible.

Be it further enacted, that teachers in making monthly reports shall show on the same that they have complied with this Act and superintendents of city schools in drawing public funds shall certify that each teacher under his supervision has complied with this Act.

Be it further enacted, that schools in the State subject to the provisions of this act shall not be allowed to draw public funds unless the provisions of this Act are complied with, and the State Superintendent of Education is charged with the enforcement of the provisions hereof.

Georgia.—The Bible, including the Old and New Testament, shall be read in all the schools of this State receiving funds, and not less than one chapter shall be read at some appropriate time during each school day. Upon

*Through the courtesy of the National Catholic Welfare Council, Washington, D. C.

the parent or guardian of any pupil filing with the teacher in charge of said pupil in the public schools of this State a written statement requesting that said pupil be excused from hearing the said Bible read as required under this Act, such teacher shall permit such pupil to withdraw while the reading of the Bible as required under this Act is in progress. Such a request in writing shall be sufficient to cover the entire school year in which said request is filed.

Massachusetts.—A portion of the Bible shall be read daily in the public schools, without written note or oral comment; but a pupil whose parent or guardian informs the teacher in writing that he has conscientious scruples against it, shall not be required to read from any particular version, or to take any personal part in it. The school committee shall not purchase or use school books in the public schools calculated to favor the tenets of any particular religious sect.

New Jersey.—In each public school class room in the State, and in the presence of the scholars therein assembled, at least five verses from that part of the Holy Bible known as the Old Testament shall be read, or caused to be read, without comment, at the opening of such school, upon each and every school day, by the teacher in charge thereof; provided, that whenever there is a general assemblage of school classes at the opening of such school day, then instead of such class room reading, the principal or teacher in charge of such assemblage shall read at least five verses from said portion of the Holy Bible, or cause same to be read, in the presence of the assembled scholars, as herein directed.

Pennsylvania.—At least ten verses from the Holy Bible shall be read or caused to be read, without comment, at the opening of each and every public school, upon each and every school day by the teacher in charge: Provided, that where there are any teachers under and subject to the direction, the teacher exercising this authority shall read the Holy Bible, or cause it to be read, as herein directed.

If any school teacher, whose duty it shall be to read the Holy Bible, or cause it to be read, as directed in this act, shall fail or omit so to do, said school teacher shall, upon charges preferred for such failure or omission, and proof of the same, before the governing board of the school district, be discharged.

Tennessee.—Whereas the rules and regulations governing the reading of the Holy Bible in the public schools of this commonwealth are not uniform; and

Whereas, it is in the interest of good moral training, of a life of honorable thought and of good citizenship, that the public school children should have lessons of morality brought to their attention during their school days; therefore, be it enacted,

Section 1. That at least ten verses from the Holy Bible shall be read or caused to be read, without comment, at the opening of each and every public school upon each and every school day, by the teacher in charge; provided, the teacher does not read the same chapter more than twice during the same session; provided, that where any teacher has other teachers under and subject to direction then the teacher exercising this authority shall read the Holy Bible, or cause it to be read as herein directed.

Section 2. That if any school teacher, whose duty it shall be to read the

Holy Bible, or cause it to be read, as directed in this act, shall fail or omit to do so, said school teacher shall upon charges preferred for such failure and omission, and proof of the same before the governing board of the school, be discharged.

Section 3. That pupils may be excused from the Bible reading upon the written request of the parents.

✓II. *Bible reading specifically permitted by school law.*

Indiana.—The Bible shall not be excluded from the public schools of the State.

Iowa.—The Bible shall not be excluded from any public school or institution in the State, nor shall any child be required to read it contrary to the wishes of his parent or guardian.

Kansas.—No sectarian doctrine shall be taught or inculcated in any of the public schools; but nothing in this section shall be construed to prohibit the reading of the Holy Scriptures.

North Dakota.—The Bible shall not be deemed a sectarian book. It shall not be excluded from any public school. It may at the option of the teacher be read in school without sectarian comment, not to exceed ten minutes daily. No pupil shall be required to read it or to be present in the school room during the reading thereof, contrary to the wishes of his parents or guardians or other person having him in charge.

Oklahoma.—No sectarian or religious doctrine shall be taught or inculcated in any of the public schools of this State; but nothing in this section shall be construed to prohibit the reading of the Holy Scriptures.

South Dakota.—No sectarian doctrine may be taught or inculcated in any of the public schools of the State, but the Bible without sectarian comment may be read therein.

✓III. *Decisions, opinions and rulings favorable to Bible reading.*

Maine.—Supreme Court of Maine (38, Maine, 379):

If the Bible, or any particular version of it, may be excluded from the schools because its teachings may be opposed to the teachings of the authorities of any church, the same result may ensue as to any other book. If any one sect may object, the same right must be granted to others. This would give the authorities of any sect the right to annul any regulations of the constituted authorities of the State as to the course of study and the books to be used. It is placing the legislation of the State, in the matter of education, at once and forever in subordination to the decrees and teachings of any and all the sects, when their members conscientiously believe such teachings. It at once surrenders the power of the State to a government not emanating from the people nor recognized by the Constitution.

Michigan.—Supreme Court: In December, 1898 the Supreme Court of Michigan rendered a decision favorable to Bible reading in the public schools.

Nebraska.—Supreme Court: Chief Justice Sullivan asserts that the law does not forbid the use of the Bible in public schools. The point where the courts may interfere is where the use of the Bible in the public schools has degenerated into abuse, where a teacher instead of giving secular instruction had violated the Constitution by becoming a sectarian propagandist. The court holds that whether it is prudent or politic to permit the reading of the Bible in the schools is a question for the school authorities, but whether

the practice has taken the form of sectarian instruction is a question for the courts to determine upon evidence. Every alleged violation must be established by competent proof.

Ohio.—Supreme Court: The management of public schools being under the exclusive control of directors, trustees and boards of education, it rests with them solely to determine what instruction should be given and what books should be read therein.

West Virginia.—Supreme Court: On April 6, 1898, the court decided that Bible reading should not be excluded from the public schools.

Wisconsin.—Supreme Court: There is a decision permitting the use of selections from Scripture in the public schools. The decision reads in part:

There is much in the Bible which cannot be justly characterized as sectarian. There can be no valid objection to the use of such matter in the secular instruction of the pupils. Much of it has great literary and historical value, which may be thus utilized without violating the constitutional prohibition. It may also be used to inculcate good morals, that is—our duties to each other, which may and ought to be inculcated in the district schools. No more complete code of morals exists than is contained in the New Testament.

✓ *IV.—Bible reading excluded by Court or Attorney General.*

Illinois.—Supreme Court, July 20, 1910:

1. Constitutional Law—Free enjoyment of religious worship includes freedom not to worship. Section 2 of Article 3 of the Constitution, guaranteeing the free exercise and enjoyment of religious profession and worship without discrimination, includes freedom from being compelled to join in any religious worship.

2. Same—Children attending public school cannot be compelled to join in religious worship. The reading of the Bible in public schools, the singing of hymns and the repeating of the Lord's Prayer in concert, during which time the pupils are required to rise, bow their heads and fold their hands, constitutes worship within the meaning of the Constitution, and pupils cannot be compelled to join therein against their own or parents' wishes.

3. Same—The Constitution forbids the giving of sectarian instruction in public schools. The provision of Section 3 of Article 8 of the Constitution forbidding the use of public school funds in aid of any sectarian purposes is a prohibition of the giving of sectarian instruction in the public schools.

4. Same—Reading of the Bible in public schools constitutes sectarian instruction. The reading of the Bible in public schools constitutes the giving of sectarian instruction within the meaning of Section 3 of Article 8 of the Constitution.

Minnesota.—Attorney General: You inquire whether it is lawful to open a public school with a recital of the Lord's Prayer. The question involves a construction of Section 16 of Article 1 of the Constitution, wherein it is, among other things, provided: "Nor shall any man be compelled to attend, erect or support any place of worship. . . ." No distinction can in principle be drawn between the opening of school with prayer or the reading of the Scriptures, so far as the question pertains to the violation of the provisions above named. . . . In view of the decision of the Supreme

Court you are advised that the practice, however frequently tolerated or indulged in, is violative of the Constitution.

Washington.—Attorney General: The stated reading of the Bible in the public schools of this State is a religious exercise within the meaning of the Constitution, and as such is prohibited by Section 11, Article 1 of that document. (1891-92).

A teacher cannot legally open school each morning with prayer. (Dec. 20, 1909).

V.—Bible reading is not practiced in accordance with recognized construction of school law or constitutional law.

Arizona.—School law: Any teacher who shall use any sectarian or denominational books, or teach any sectarian doctrine, or conduct any religious exercises in his school, or who shall fail to comply with any of the provisions mentioned in this chapter, shall be deemed guilty of unprofessional conduct, and it shall be the duty of the proper authority to revoke his certificate or diploma.

California.—School law: No publication of a sectarian, partisan, or denominational character must be used or distributed in any school or be made a part of any school library; nor must any sectarian or denominational doctrine be taught therein.

Idaho.—School law: No books, papers, tracts or documents of a political, sectarian or denominational character shall be used or introduced in any school established under the provisions of this chapter, and any and every political, sectarian or denominational doctrine is hereby expressly prohibited to be taught therein; nor shall any teacher or any district receive any of the public schools moneys in which the schools have not been taught in accordance with the provisions of this chapter.

Montana.—School law: No publication of sectarian, partisan or denominational character shall be used or distributed in any school, or be made a part of any school library, nor shall any sectarian or denominational doctrines be taught therein.

Nevada.—School law: No books, tracts or papers of a sectarian or denominational character shall be used or introduced in any schools established under the provisions of this act; nor shall any sectarian or denominational doctrines be taught therein; nor shall any school whatever receive any of the public school funds which has not been taught in accordance with the provisions of this section.

Wyoming.—Constitution, Art. VII, Sec. 12:

No sectarian instruction, qualifications or tests shall be imparted, exacted, applied, or in any manner tolerated in the schools of any grade or character controlled by the State, nor shall attendance be required at any religious service therein, nor shall any sectarian tenets or doctrines be taught or favored in any public school or institution that may be established under this Constitution.

VI.—Bible reading is neither permitted nor excluded.

Arkansas	Kentucky	New Hampshire	Rhode Island
Colorado	Louisiana	New Mexico	South Carolina
Connecticut	Maryland	New York	Texas
Delaware	Mississippi	North Carolina	Utah
Florida	Missouri	Oregon	Vermont
		Virginia	

Christian Education and Social Control

MELVIN A. BRANNON, PH. D.*

In discussing religious education and social control it would seem to one trained in business and science correct and desirable to place the subject in the relationship of cause and effect,—religious education the cause, and social control the effect.

If there is one factor which distinguishes our society and our civilization from the society and civilization preceding, it is the factor which perhaps gives the twentieth century society its great problem. The factor is the development of superfluous energy turned to mechanical activities rather than to those activities called spiritual. I believe that these superfluous energies used for material ends have acted as a poison in society, that we have utilized them as one discriminating writer expresses it, as armor such as that of the lobster or the rhinoceros. These armor-plated materialists have attacked one another and thus have in many respects greatly disturbed, and at times almost destroyed, the social organism. The commercializing of these energies in the uncensored movies, the careless and uncontrolled automobile driving, jazz music and jazz dancing, are illustrations of what excessive mechanical contrivances, utilizing superfluous energies, have done in the way of disturbing social control.

There is much discussion in these days relative to the church and other agencies, through which religious education may express itself, giving guidance to our economics and our political and social expressions. While this might seem encouraging, we would do well to remind ourselves that a strange paradox is possible. The paradox consists in this, that if people definitely insist upon disregarding consequences and serve God and fellowmen for the love of religious and social service, they always secure remarkable and delightful results. They reach the goal of happiness. But if the motives of happiness and "honesty-is-the-best-policy" are the chief stimulations of men, their efforts surely fail. This means then that we must have correct motives if we expect to secure amelioration and wise adjustments in the social organism through utilization of the principles laid down in religion. In other words, we must choose goodness for goodness' sake.

There are two direct scientific reasons for regarding religious education as a cause and social control as a result. Religious education is causal, first in that it enables the individual to focus his attention upon constructive fundamentals which lie back of social control. Second, it is causal because the energy released from emotions is the source from which we draw possibly ninety *per cent.* of the power expressed in social activities. It is quite well recognized in psychology that the energy released from emotions is the source of about 75 per cent of our working power in all human relations. If this is true, the emotions comprised within the field of religious education, the emotions associated with good-will, friendly endeavor, and sympathetic service, may furnish the necessary motive power for the good which we desire in society, and for the good which we may hope individually to achieve in our individual social control. Illustrations in connection with this point are multiple. Outstanding would be the illustration associated with the vicarious life of our mothers and the vicarious life of Jesus Christ. They

*A paper read at the R. E. A. Conference at the University of Wisconsin, November 22nd, 1921, by the president of Beloit College.

are superlative exhibits of the declaration that "he who would lose his life shall find it," whereas he that would "save his life shall lose it."

Someone has said that "Christianity has meant something different to every age and every generation. It has changed and grown, altered in form and expression, yet remains always itself." This is another way of saying what we have briefly alluded to this morning as religious education operating as a cause and expressing itself in social control as a result.

The cause, religious education, has been essentially the same throughout the story of civilization. There has been, it is true, slight variation, modification and change in the result, social control. And this is in harmony with the unalterable law of conservation that you must concentrate and conserve energy if you are to achieve maximum results; you must utilize dynamic sources of emotion if you are to release maximum energy for human endeavors. Thus, too, we may understand the paradox respecting the question of ultimate good, and God. If ultimate good and God are sought and served for their own sakes, unquestionable success will be achieved. If these salient and obvious truths are kept in mind and utilized we may be able to meet the emergency load which society experiences today because our present superfluous energies are turned to mechanical activities rather than to spiritual needs.

Progress of Religious Education at the University of Illinois

JOHN MITCHELL PAGE*

Religion must have a house to dwell in and men and methods to speak for her and make her message clear, hence the need of Schools of Religion as well as Churches for Worship. So we find at many places throughout the country, Schools of Religion *at*, but not *of*, our State Universities. One of these institutions has its seat close by the University of Illinois, and is fulfilling its mission there with reality and power. The Wesley Foundation is not an experiment nor a makeshift but an achievement, the result of a quarter of a century of intelligent purpose—an achievement which is realizing the true American ideal of the co-operation of the Church and State so well expressed by the late Mayor of New York at the laying of the cornerstone of a new part of the Cathedral of St. John the Divine, when he said, "Our City is proud to dedicate this great monument to our ideal and hope, that the Church and State may always walk side by side but never hand in hand."

To give an intelligent understanding of the Wesley Foundation as it is, one must go back into certain antecedent conditions which had much to do in making it possible. In the first place, the success of these educational ventures in religion greatly depends upon the willingness of the University to give credits for their courses, that is to acknowledge the work done in them as part of the student's total work toward his degree. The University expects a pretty heavy amount of work from its students. Their time is well filled and most of them cannot add two or three hours a week to their schedules. If these hours are to be given to the study of Religion; (or the

*The Rev. John Mitchel Page, Episcopal University Pastor at Urbana, Illinois, read this report on progress at Illinois at the R. E. A. Conference at The University of Wisconsin, Nov. 22nd, 1921.

hours of Religion), either the University must diminish the total number of hours required; or the hours of Religious Education must be included in the total. To get such recognition was certainly not easy. But the spirit of good-will and mutual respect and true co-operation, which has long prevailed at Illinois, have now made possible a united effort in asking the University for such recognition of Religious Courses.

Without unity, of course, the stronger Christian bodies might have accomplished much; but without it, all would have been different from what it is. It is the product of three sets of favorable conditions. By some good fortune, the clergy of all kinds whose work touches the University, have been men of good-will and have been able to get on together. Much of this has been due to the long continued good influence of Dr. Fisher of the Christian Church and Dr. Baker of the Methodist. In the second place the officers of the Christian Association have been men and women of a like spirit, always helpful and never hindering. Thirdly, it would be only honest to say that this spirit of good-will has been helped by there being plenty of room for all. None of the clergy can really reach the whole of his own constituency, and beyond these constituencies lies a large area of neutrals, the no-preference students, sixteen hundred of them. This last condition, I believe, is common to all universities. The other conditions ought equally to prevail everywhere.

In our approach to the subject of credit courses this unanimity was very convincing. While the Methodist leadership carried with it the positive force of a great majority on the one side, the leadership of Father O'Brien eliminated what might easily have been a very powerful opposition on the other. But, after all, the plan went through and the University granted credits, carefully safeguarded.* This agreement was reached not without many misgivings. There were those among the wisest and most charitable of the faculty who feared a tendency upon the part of some churches, I say churches advisedly, to do what is commonly expressed as being given an inch and taking an ell. It was also said by other deeply religious men that they thought the people who would avail themselves of such opportunity would be the propagandists of freak religions. Neither of these fears has been realized. The three Foundations already in operation are working harmoniously within their proper limits and represent sound and conservative sections of Christendom. They are the Wesley Foundation, the Columbus Foundation, backed by the Knights of Columbus, and the Christian Foundation of the Church which technically bears that name.

Reorganization of the Departments of Religious Education At Union Theological Seminary and Teachers College

The new academic year witnesses several changes in personnel, and likewise in inter-relationships. Professor Hartshorne has accepted a professorship of religious education at the University of Southern California. His place at Union has been taken by Harrison Elliott, who comes to this position after extended study at both Union and Teachers College, a year's experience

*Published in *RELIGIOUS EDUCATION* for April, 1920, at page 110.

as teacher of religious education at Drew Seminary, and a widely-known original development of problems of curriculum and method, particularly in Y. M. C. A. and Y. W. C. A. circles. Professor Coe has lightened his labors by resigning from Union and accepting a professorship at Teachers College that requires him to be in residence only a half of each year. During the current year Professor Kilpatrick of Teachers College is giving at Union a course on "An Analytic and Critical Study of the Educative Process." The other members of the two staffs—Miss Case, Miss Klyver, and Miss Moore at the College, and Mr. Chassell at the Seminary, continue as before.

The religious-education courses on the two sides of the street are now correlated and administered upon a single plan. The Seminary provides for all students instruction in the Bible and other subjects that concern the content of religious teaching; it cares, likewise, for ministerial students who do not expect to specialize in religious education, and it provides certain advanced courses for the specialist. Teachers College, on the other hand, looks after the technical professional training of those who expect to make religious education their occupation, and, of course, it offers to ministerial students opportunity to study educational psychology and related subjects. The social-religious lay workers continue to be registered primarily in the College.

This arrangement accomplishes two things: First, it puts the resources on each side of the street at the disposal of students on the other side. Second, specific provision is made for each of three types of student—the strictly professional student of religious education, the ministerial student, and the employed lay church worker. There are three entirely separate introductory courses, therefore. For the "professional" there is a "major" course which is expected to occupy from a third to a half of the student's entire time for a year, and for each of the other types a course only half as extended. Field work under supervision and for credit, and likewise interlocking specialized and advanced courses, are offered on both sides of the street. The registration in the major or professional course is 42; in the introductory course for ministers, 45; in the introductory course for lay workers, 30 (no duplications being included). The registration in the specialized and advanced courses (duplications included) is 120.

The "major" course has some new and interesting features. In point of content it is a study of the specific problems that are known to arise in particular "jobs." The solution of these problems may call for items of knowledge from many sources, as educational psychology, psychology of religion, philosophy of method, history of education generally or of religious education, biology, hygiene, the wisdom of experienced workers. But the choice and arrangement of the material are determined by the problem, not by the concept of a systematized branch of knowledge as such. The handling of the course, consequently, is a co-operative undertaking. The lead is taken by Professor Elliott, Professor Coe, and Miss Case, but they call to their assistance from time to time not only other members of the two staffs, but also specialists from any appropriate field. Visits of observation, both singly and in groups conducted by the instructors and their assistants, figure prominently, of course, and the possibilities of practise work also will be explored.

Notes

Dr. John Q. Vance, formerly of Cincinnati, has become professor of Religious Education at Oklahoma City College.

A remarkable increase in enrollment at Yale Divinity School has compelled the use of new class-rooms, especially in the Department of Religious Education.

Rev. C. J. Murphy, formerly professor of Religious Education for the Kansas School of Religion, at Kansas University, has accepted the chair of Religious Education at the University of Pittsburgh.

"The Boy Scouts and Religious Education" is the title of a new and useful pamphlet by Arthur E. Roberts, which may be obtained from Boy Scout headquarters and is being imprinted by denominational boards.

St. John's Evangelical Lutheran Church, Allentown, Pa., Rev. W. C. Schaffer, employs two salaried directors in charge of the week-day school and responsible for the training of thirty-nine volunteer teachers.

A complete set of the syndicate text-books of the International Graded Series, as published by The Congregational Society, has been bound in uniform style by that society and presented to the Library of the R. E. A.

Hartford School of Religious Pedagogy reports forty-six students enrolled, sixteen of whom are men; thirteen are candidates for the degree of Bachelor of Pedagogy and eleven for the degree of Ph.D. in Religious Education.

The department of Religious Education, at Teachers' College, Columbia University, reports one hundred and twenty-nine students in graduate courses, majoring in Religious Education.

Among the new enterprises in week-day religious education, information has reached the office of schools organized on the community council plan: Jenkintown, Pa.; Wausau, Wis.; Margaretville, N. Y.; Carthage, N. Y.; West Salem, Ill.; Oklahoma City, Okla.

Centenary Methodist Church, St. Louis, Rev. Charles W. Tadlock, D.D., provides a full and rich program every Wednesday night: Supper at 6:00 o'clock; 6:30 to 7:00, Social Hour; 7:00 to 8:00 Worship and Bible Study in graded groups; 8:00 to 9:00 Group meetings with special programs.

The Southern Methodist General Conference recognized the place and importance of Religious Education by creating a new department for that work. The Rev. John H. Shackford has been elected secretary.

Auburn announces a five-weeks' Winter Course in Religious Education, beginning Jan. 22nd, for workers.

Dr. Theophile Meek, formerly at Meadville, has become professor of Semitic Language and Biblical Literature at Bryn Mawr College.

Lawrence College has placed Professor Emme at the service of communities in Wisconsin wishing to establish local programs of religious education.

Dr. William J. Davidson, formerly professor of Religious Education at Garrett Biblical Institute, has become the president of Illinois Wesleyan University.

Through the courtesy of the Universalist Sunday School Society the graded text-books of the Murray Series, as well as other texts for young people, have been added to the R. E. A. Library.

The October issue of "Christian Education," published by the Council of Church Boards of Education, presents a vital discussion of the religious education of college and university students.

More than 1,100 rural schools for negroes have been built in thirteen southern states with the help of Julius Rosenwald of Chicago, by a plan of co-operation instituted by Booker T. Washington in 1912.

The Reformed Church in the United States has published an interesting pamphlet of directions, "Outlines of the Week-Day Church School," prepared by the secretary for that work, Dr. Charles Peters.

The American Christian Convention has taken a forward step in the consolidation of their different boards of Sunday School, Christian Endeavor, College and other educational work, under a single "Board of Christian Education." President William A. Harper, of Elon College, North Carolina, is the secretary of the new board.

Special attention is called to the three notices on other pages: (1) regarding the plans for the twentieth annual meeting in Cleveland, April 11-14, 1923, hotel headquarters, Hotel Cleveland; (2) a request for information regarding the newly organized week-day schools of religion; (3) the request for your contribution to the symposium on progress in religious education.

The Drama League of America is arranging for a week devoted to stimulating interest in good drama, and beginning with Religious Drama Day on Sunday, January 21st; particulars may be had from the League at 59 East Van Buren St., Chicago.

Book Reviews

HUMAN NATURE AND CONDUCT: An Introduction to Social Psychology, John Dewey. (Henry Holt.) Professor Dewey is master of the art of being opportune. In 1886, when modern psychology was in its infancy, his *Psychology* appeared and served as the first expression of the thoughts that were later to become "functional" psychology. In 1903 his *Studies in Logical Theory* appeared and took its place as the book of the Law and the Prophets of pragmatism. During the last two decades, when educational theory has been on the move to new positions, he has become the guiding pillar of fire; and his numerous writings constitute a golden treasury of modern education. Now, when social psychology is in the midst of a vigorous effort to discover what it is about, Dewey again steps forward with a work of incalculable value, certain to give fruitful direction to the new movement; a book soon to be transcended, perhaps, but not soon to be forgotten.

In point of content *Human Nature and Conduct* contains nothing of note not already found in Dewey's other works. Its specific contribution is to clarify and put into a new perspective the psychological concepts that have been functioning in all of Dewey's thinking. Human nature as revealed in concrete conduct is composed, he says, of three factors: habit, impulse, and intelligence, welded into one. Habit, the first factor, is here used in a wider sense than customary; its essence is "an acquired predisposition to ways or modes of response, not to particular acts except as, under special conditions, they express a way of behaving." As such, habit is the basic unit of psychology. The idea of instincts is regarded as a non-useful abstraction, since human nature when looked at in the concrete is seen to be made up, from babyhood on, of a great complex of specific habits (not mythical instinct-entities) formed by the interaction of biological aptitude with social environment. Every change in custom is a change in human nature. War, property, and the wage system are systems of habit, subject to change. Only vested interest, bent on preserving the status quo, or an ignorance of the manifold variety of customs that history displays, would hold that they are final forms. The only thing fixed about human nature are the laws of its change.

Its apparent rigidity and unchangeableness is blamable to the inertness of habit, the crust of custom, the conventions loaded upon each younger generation by adult society. It is not due to native impulses, which are, quite the contrary, the basis of plasticity, modifiability. Individual variability or impulse, the second factor in conduct, is capable of being utilized to improve human life, and is our hope of such improvement. The release of impulse is unavoidable and indispensable. But impulse, unless guided by intelligence, is blind, destructive, romantic.

The function of the third factor, intelligence, is to convert the spontaneous un-directed originality of impulse into genuine achievement. When habit is impeded, when there is a conflict of impulses, then deliberation takes place, it being the "dramatic rehearsal (in imagination) of various competing possible lines of action." The result is an "emergence of a unified preference out of competing preferences." This is Reason—the integration and harmonization of response. Ends, aims, ideals are instruments of thinking; they are not ends of activity, but means to its control, "turning points in activity." They are nothing more nor less than the imaginative foresight of probable consequences brought to bear upon present decisions. The function of foresight of the future is not as a haven of rest nor as a compensatory dream, but as a guide to present activity. Unchanging and disembodied ideals are not ideals, but unmoral sentimentalism. Principles are "empirical generalizations from the ways in which previous judgments of conduct have practically worked out." They are to be regarded not as precedents, but as suggestions from past experience; to esteem them as final is moral laziness.

Responses, solutions are not good-in-general, for the good is something specific, unique. It is the activity which provides the satisfactory outcome to a particular conflict of habits and impulses. "The supposition that whatever is found true under certain conditions may forthwith be asserted universally or without limits and conditions" is the philosophical fallacy. The good life is the rational harmonized life, involving constant thoughtful readjustment. It does not mean unreasoning reliance upon ossified conventions, masquerading as "conscience." The moral obligation to be intelligent is the recurring refrain of the book. "The only truly severe moral code is the one which foregoes codification, throwing responsibility for judging each case upon the agents concerned, imposing upon them the burden of discovery and adaptation."

Dewey in no wise omits Religion, though he deplores the non-functioning fixity into which it has commonly fallen. Religious experience should be the culmination, when a totality of meaning is realized, when "in the midst of effort to foresee and regulate future objects we are sustained and expanded in feebleness and failure by the

sense of an enveloping whole." The function of religious rites and ceremonies should be to establish and fortify the "sense of community and one's place in it."

Some, examining this book as "An Introduction to Social Psychology," will be taken aback at the great emphasis devoted to the problem of morals. But this emphasis is no accident, for morals is seen to be the applied science of social psychology; it is constituted of those activities in which human life is controlled and improved—and for what other purpose should social psychology exist?

To the worker in religious education Human Nature and Conduct should be of peculiar worth in sharpening concepts and testing values. The aim of religious education might well be stated in a phrase of Dewey's, "The fostering of those habits and impulses which lead to a broad, just, sympathetic survey of situations." Its primary concern is in teaching the art of being rational, and in growing the habit of growth. The method of religious education is likewise implicated. If "the occasion of deliberation . . . is confusion and uncertainty in present activities" and if the good is the unique solution that fits this situation, then training in religious education must take place in the undergoing of concrete experiences. The relation here to the project is obvious. In fine, we have in this book one of the best manuals of religious education yet published. *J. O. Chassell.*

Book Notes

WHICH WAY, *Lewis B. Fisher*. (Universalist Publishing House, Chicago, 1921.) (Q. 8.) A liberal and forward-looking statement, in simple terms, of the point of view of modern Universalists. A useful class-book especially for young people and inquiring laymen.

IRRIGATION AND RELIGION, *Edmund deS. and Mary V. Brunner*. (George H. Doran Co., New York, 1922.) (S. 6-R.) A survey of religious conditions in a region—two California counties—dependent on irrigation, revealing the relations between physical and economic conditions and religious development.

THE MURRAY GRADED SUNDAY SCHOOL LESSONS. (Universalist Publishing House, Chicago.) The complete series of graded lessons for the Sunday school, approximately to the International Graded Courses, but with independent treatment.

JUNGLE TALES, *Howard A. Musser*. (George H. Doran Co., New York, \$1.50.) As thrilling and realistic as one could possibly desire; these tales reveal the adventure side of the missionary's work.

THE ARAMAIC ORIGIN OF THE FOURTH GOSPEL, *C. F. Burney*. (Clarendon Press, Oxford, England.) Distinctly a scholar's book, following the methods of lower criticism and developing the thesis, by the application of Semitic research, that John's Gospel is based on an Aramaic original.

A MANUAL FOR THE CONFIRMATION CLASS, *William I. Lawrence*. (American Unitarian Ass'n, Boston, 1919.) Q. 8-Q.) Dr. Lawrence has rendered service, not only to Unitarian ministers seeking help in the preparation of their young people for full membership in the church, but to all pastors who have the same duty.

BIBLICAL BACKGROUNDS FOR THE RURAL MESSAGE, *Edwin L. Earp*. (Association Press, New York, 1922, \$1.00.) (Z. 4.) This might be called a biblical text-book on rural sociology and home missions. It is designed for classes of adults or young people and presents twelve lessons with practical application to rural life today.

GRADED LIST OF BOOKS FOR CHILDREN, Prepared by *Elementary School Committee of Library Department of National Education Association*. (American Library Association, Chicago, 1922, \$1.25.) (P. 3.) This highly useful list of books approved by teachers and librarians will serve to answer one of the puzzling questions of parents. Titles are given by grades and with notes, and there is a good subject index.

THE LIFE OF LIVES, *Louise Morgan Sill*. (George H. Doran Company, New York, 1922.) (P. 9.) A re-telling of the life of Jesus, largely in the language of the Gospels, using Moffatt's translation. It is told as a story, however, in which the dramatic interests of childhood dominate, with the results of freshness and vividness.

BIBLE STORIES IN BIBLE LANGUAGE, *Lorinda Munson Bryant*. (D. Appleton, New York, \$2.00, 1922. (P. 9.) The advantage of such a book lies wholly in the mechanical setting, the contrast with the old-fashioned sacrosanct leather-bound Bible. The text is that of the "King James Version" and little care seems to have been exercised in the selection of passages, as, for example, the material in II Kings VI, VIII and IX.

GRADED BIBLE STORIES, Book Two, Grades 3 and 4, *William J. Mutch*. (George H. Doran Company, New York, 1922.) (S. 9-3, 4.) To get the full value of these text books, especially if they are used in week-day work, one needs an appreciation of the oral method of class work which the author is stressing. In actual experience this method, with this material, seems to have decided religious advantages.

ON THE HIGHWAY, *Ella N. Wood*. (United Society of Christian Endeavor, Boston,

1921.) (A. 8.) If the Bible is a jig-saw puzzle this might pass muster, otherwise it can only be counted as one of the hindrances, wherever it may be used, which stand in the way of children enjoying the Bible.

MODERN CHRISTIAN CALLINGS, *Irving F. Wood; Dwight H. Day and William Bailey*. (The Macmillan Company, New York, 1922.) (S. 8-14.) The three callings are: Biblical Teaching in School and College, by Prof. Irving F. Wood; Executives for Christian Enterprises, by Dwight H. Day; and Social Work, by William B. Bailey. Each one is treated in some detail and with special reference to the opportunities involved.

MAKING MEN AND WOMEN, *Emma A. Robinson*. (Methodist Book Concern, New York, 1922, \$1.00.) (S. 7-3.) A new edition of this very useful, practical guide for workers with junior pupils.

FEDERAL CITIZENSHIP TEXTBOOK—PART I, English for American Citizenship. (Government Printing Office, Washington, D. C., 1922.) (T. 3.) A text book prepared originally for the schools of Massachusetts, with lessons for beginners and intermediate week-day school pupils, in very brief and simple form on social and civic duties. There are good suggestions here for any form of lessons.

REPORT OF COMMISSIONER OF EDUCATION FOR YEAR ENDED June 30, 1920. (Government Printing Office, Washington, D. C., 1920.) (T. 1.)

CARRYING THE CHRISTIAN MESSAGE, and SUGGESTIONS TO LEADERS OF CLASSES USING COURSE CARRYING THE CHRISTIAN MESSAGE; *Mary Jenness*. (Pilgrim Press, Boston, 1922.) (S. M-7, 6.) Excellent materials and practical suggestions for classes in missions.

THE LESSON HANDBOOK 1923, *Henry H. Meyer and Edward S. Lewis*. (Methodist Book Concern, New York, 1922, 35c.) (S. 8.)

AN OUTLINE INTRODUCTION TO NEW TESTAMENT, *George S. Duncan*. (School of Religious Education, Y. M. C. A., Washington, D. C., 1921.) (Z. 4.)

SOCIAL WORK IN THE CHURCHES, *Arthur E. Holt*. (Pilgrim Press Boston, 1922, 60c.) (N. 6.) This is very much like the book we have been looking for, a text book and guide, suitable for the use of laymen and women, keeping very close to practical reality and with ample materials on concrete situations, the whole guided by a high, religious-social spirit.

FACING THE CRISIS, *Sherwood Eddy*. (George H. Doran Company, New York, \$1.50.) Does Mr. Eddy face the crisis? That depends on whether the real crisis is that of a religion or that of a world. Is our problem today the question whether, in the light of modern science and modern society, we can find a reasonable way of thinking about religion, or whether the Christian religion offers us any way of thinking about life, any way out for our world? The stress of this book seems to lie on the former question.

THE WONDERLAND OF INDIA, *Helen M. Rockey and Harold B. Hunting*. (Missionary Education Movement, New York, 1922, 65c.) (S. 8-M-10.) Another evidence of the more abundant and much more suitable material of missionary interest now provided for children; this is the sort of book that they will read on their own volition.

THE DISCOVERIES, *Augusta Walden Comstock*; LITTLE BLACK SHEPHERDS OF KINGDOM COME, *Margaret T. Applegarth*; WRITTEN IN BLACK AND WHITE, *Margaret T. Applegarth*; NEGRO LIFE IN THE SOUTHLAND, or BUILDING FOR A RACE, *Coe Hayne*. (Department Missionary Training, Baptist Board of Education, New York.) (S. 8-M.) Graded stories of missionary-interest purpose, designed for groups of children and using interesting material.

EDUCATION FOR SUCCESSFUL LIVING, *James E. Clarke*. (Westminster Press, Philadelphia, 1922, \$1.50.) (F. O.) A well-organized series of studies of the importance of education and the essential place of religious education in preparation for life. It puts in terse phrases for young people the arguments and facts which this age seems so likely to forget; and it will accomplish an important and useful service with groups not reached by more pretentious essays.

UNIVERSALISM AND THE UNIVERSALIST CHURCH, *John C. Adams*; A BRIEF HISTORY OF THE UNIVERSALIST CHURCH, *L. B. Fisher*; SHORT STUDIES IN THE LARGER FAITH, *John C. Adams*. (Universalist Publishing House, Boston.) (S. 8-13.) Three short text books prepared for the training of young people in the Universalist churches and useful for senior Sunday-school classes.

PSYCHOLOGY FROM THE STANDPOINT OF THE BEHAVIORIST, *John B. Watson*. (J. B. Lippincott Co., Philadelphia, 1919, \$3.00.) (G. 1.) A treatise from the dean of the behavioristic school of psychologists is bound to attract attention especially when, as in this case, we have a readable and comprehensive treatment. With Dr. Watson, as with Thorndike, and with other thorough students in this field there is a clear recognition of the importance of the neuro-physiological organism, as well as of the phenomena

of emotions. This work will be indispensable to all who desire to understand the field and method of the behaviorist.

WEEK-DAY RELIGIOUS EDUCATION, edited by *Henry F. Cope*. (George H. Doran Company, New York, 1922.) (S. 9.)

STANDARDS FOR CITY CHURCH PLANTS, prepared by *N. L. Engelhardt* and *E. S. Evenden*. (Boston University, 50c.) (Q. 7.) The rating scales, standards and measurements worked out by Drs. N. L. Engelhardt and E. S. Evenden for the Interchurch Survey; a highly-useful means of testing plant and equipment.

A CHURCH AND COMMUNITY SURVEY OF PEND OREILLE COUNTY, WASHINGTON, Ed-
mund deS. Brunner. (George H. Doran Company, New York.) (Q. 9-R.)

MOTHERS' PROBLEMS, *Harriet Bailey Clark*. (Judson Press, Philadelphia, 1922, 75c.) (P. 3.) Another and, in many respects, a welcome book on the care and training of children. The physical side is treated with good, practical wisdom. The moral and spiritual side shows less insight and marked leaning toward mechanical views. It is rather startling to be told that even "a little child has a conscience even before it has clear ideas of right and wrong." Perhaps Philadelphia children are born that way.

THE COMING OF COAL, *Robert W. Bruere*. (Association Press, New York, 1922, \$1.00.) (Z. 4.) This may be regarded as one of the new text books in religion as it starts with a group of economic facts and through a thorough study of an economic situation it leads to a religious reality.

THE TREND OF THE RACES, *George E. Haynes*. (Missionary Education Movement, New York, 1922, 75c.) (S. M-8.) The race question in the United States in studies about as thorough as the average lay student will stand, with sympathy toward the many aspects of this great social and religious problem.

INDIA ON THE MARCH, *Alden H. Clark*. (Missionary Education Movement, New York, 1922, 75c.) (S. M-8.) The wonderland is India and, surely, not only wonder but sympathy and understanding come through most of these chapters. The modern history as well as the current aspects of life are given.

THE PLACE OF JESUS IN THE LIFE OF TODAY, *Henry Kingman*. (Association Press, New York, \$1.25.) The spirit and mind of Jesus and the problems, personal and world-wide, of our present lives, treated with insight and wide outlook.

THE LEADERS' HAND BOOK, edited by *Wiley Winsor*. (Association Press, New York, 1922, \$1.00.) (Z. 1.) While prepared for physical directors in the Y. M. C. A. there is much that will be useful in guiding all in similar work to greater usefulness as moral and religious leaders. It is refreshing to see this note stressed in physical work.

COMRADES IN THE GREAT CAUSE, *Ozora S. Davis*. (Association Press, New York, 1922, \$1.15.) (Z. 4.) Another text-book in the style of the "Every-day" series on Paul's letter to the Philippians. It is a strong plea for the high duties of life.

A LITERARY GUIDE TO THE BIBLE, *Laura H. Wild*. (George H. Doran Co., New York, 1922). (U. 4-B.) This should be welcomed by many perplexed teachers looking for a comprehensive introduction suitable for first-year college classes in the Bible. Modern in view-point and in method, it is yet thoroughly sympathetic with the student's spiritual needs. Incidentally, perhaps essentially this book is at least a valuable contribution to the study of English.

THE COUNTRY CHURCH IN COLONIAL COUNTIES, *Marjorie Patten*; RURAL CHURCH LIFE IN THE MIDDLE WEST, *Benson Y. Landis*; THE NEW AND OLD IMMIGRANT ON THE LAND, *C. Luther Fry*. (George H. Doran Company, New York, 1922.) (Q. 1-R; Q. 9-A.) The Committee on Social and Religious Surveys is rendering a practical service far beyond our ability to estimate at the present time, for only the work of the future will show whether we have been wise enough to modify and reconstruct in the light of the revelations of statistical truth. Such surveys turn vague impressions into definite facts; they offer the phenomena diagnosis of religious situations and to thoughtful persons they suggest some new methods for these new days.

PROGRESS IN RELIGION TO THE CHRISTIAN ERA, *T. R. Glover*. (George H. Doran Company, New York, \$2.00.) It would be difficult to find anyone better fitted, either by temperament or by scholarship, to give that broad, sympathetic sweeping vision of the spiritual significances of the great religious movements of Greece, Rome and the Hebrews. Mr. Wells did a great service but his work needed just such a corrective balance and enriching as Dr. Glover gives in these Lowell Institute lectures.

A HARMONY OF THE GOSPELS, *A. T. Robertson*. (George H. Doran Company, New York, \$2.50.) The familiar and useful Broadus Harmony revised and re-arranged by his successor in the Greek N. T. at Louisville. The new work is in handy form with excellent type, and will be welcomed by all who have known its predecessor.

CHRISTIAN JUSTICE, *Normal L. Robinson*. (George H. Doran Company, New York, \$2.00.) A striking book which, even though one may differ radically at certain points of theological implication, will still repay in the stimulus towards a more thorough and immediate application of the Christian concept of life and human rela-

tionships to our current human institutions. It leaves one with a deep impression of the failure of our religion to christianize our civilization.

FOR THE BENEFIT OF MY CREDITORS, *Hinckley G. Mitchell*. (Beacon Press, Boston, \$2.25.) The striking title of the late Professor Mitchell's running narrative of the most interesting events of his life with its fine ideals and its painful paths when he was hunted as a heretic. It is good reading for these days.

BIBLE BOYS AND GIRLS, *Stuart Nye Hutchison*. (Fleming H. Revell Co., New York, 1922, \$1.25.) (Q. 5.) A working minister's five-minute talks to his children, in fairly simple language and dealing with the range of their interest.

THE MAGIC BOX, *Anita B. Ferris*. (Missionary Education Movement, New York, 1922, 65c.) (S. 7-M.) An interesting story cultivating sympathy with the lives and problems of negro children.

THREE TYPES OF PRACTICAL ETHICAL MOVEMENTS OF THE LAST HALF CENTURY, *Leo Jacobs*. (The Macmillan Company, New York, 1922.) (M. O.) The three types described, in a very interesting manner, are: the religious ethical, the social ethical and the pure ethical. Of course the student familiar with this field will recognize that such a division, especially as to the first two, must be rather arbitrary; this the author realizes and his distinction is that the first group rest ethics on a dogmatic basis. The work is well worthy of study.

SYSTEMATIC PERSONAL WORK, *J. Roy Wright*. (Standard Publishing Company, Cincinnati, Ohio, 1922.) (Q. 8.) Perhaps a better title would be "How to sell the individual on my type of theology, with the aid of proof texts." Possibly the day will come when such a book will be cherished as a revelation, otherwise incredible, of what many persons once thought to be the Christian religion.

TALES OF CAPTAINS AND CONQUEST, TALES OF FAR-OFF DAYS, *Newton Marshall Hall*. (Ginn & Company, Chicago, 1922.) (S. 9-3.) These are two unusually well-arranged texts, designed for public school use, and giving both the biblical and the modern material of Israel's history. Both the selections and the illustrations are chosen with skill and with knowledge of elementary school needs. They should also prove useful, as texts, in the week-day schools of religion.

COMRADES TESTS; PIONEER TESTS, edited by *A. J. Gregg*. (Association Press, New York, 25c each.) (R. 1.) These two booklets give the details of the scoring method and the points of standard training in the two divisions of work for boys.

THE PROPHETS OF THE OLD TESTAMENT AND THEIR MESSAGE, *Vernon F. Storr*. (Macmillan Company, New York, 1921.) (S. 9.) Brief lessons for elementary classes. Prepared for schools in England, but offering a usable basis for week-day work.

THE MONDAY CLUB SERMONS, 1923. (Pilgrim Press, Boston, 1922.) The annual volume, now in its forty-seventh year, presenting homiletical treatment by various writers on the Uniform Sunday School Lesson.

SECOND YEAR MAYFLOWER PROGRAM BOOK, *Jeanette E. Perkins* and *Frances W. Danielson*. (Pilgrim Press, Boston, 1922, \$2.00.) (S. 9-2.) This represents, in the best manner shown so far, the transfer from the old content type of text book to the program type. We have already commended the first year book in this series for week-day work; this second year with its lessons in world friendship, for second year pupils, marks a decided advance. We hope that many schools will try this text and report on its use.

CHRISTIAN CITIZENSHIP, *Francis J. McConnell*. (Methodist Book Concern, New York, 1922, 75c.) (S. 9-9.) An excellent outline of class work, in thirteen lessons, which definitely face the problems of current life. It deals squarely with many of the issues which most interest young men and young women of today.

HOME LESSONS IN RELIGION, Vol. II, *Samuel W. Stagg* and *Mary B. Stagg*. (Abingdon Press, New York, 1922, \$1.00.) (P. 3.) These lessons, designed for the use of parents, connect themselves with the Sunday school work and the church and give a program of stories, activities, songs, etc., for every day in the week. Such a book ought to meet the need of the very large number of parents who so frequently ask for some practical material of guidance.

A PROGRAM FOR SUNDAY SCHOOL MANAGEMENT, *Charles W. Brewbaker*. (Fleming H. Revell Co., New York, 1922, \$1.00.) (S. 2.) A simple and practical introductory treatment designed for officers and laymen who need to know the principles of the modern school. The book is designed for and will be very useful to smaller schools.

THE LITERATURE OF THE OLD TESTAMENT IN ITS HISTORICAL DEVELOPMENT, *Julius A. Bewer*. (Columbia University Press, New York.) Columbia University is rendering important service in the publication of the series, of which this volume constitutes one number, of studies and materials in the "Records of Civilization." Professor Bewer has caught the spirit of the Old Testament peoples as it has developed in their literature so that one has more than a thorough statement of the modern conclusions regarding the literary processes, one has the record of the development of a civilization of religious idealism. A most valuable piece of work, not only for the scholar but for the layman who would obtain an intelligent understanding of the Old Testament.

INDIA INKLINGS, *Margaret T. Applegarth*. (George H. Doran Company, New York, \$1.50.) Once missionary books were either tragically dry or impossibly tragic in their content. Now such a book as this will find its place in the vital interests of children and will make life in other lands very real and close. In fact one finds it difficult to resist the fascination of this book and to remember the injunction of boyhood that "missionary books should be ready only on Sunday."

LAMP-LIGHTERS ACROSS THE SEA, *Margaret T. Applegarth*. (George H. Doran Co., New York, 1922, \$1.25.) Another most attractive and interesting addition to the missionary library with its story of the translation of the Bible for the uses of people in other lands.

UNDER TWENTY, *Charles E. Jefferson*. (Fleming H. Revell Company, New York, 1922, \$1.50.) Possibly we do not understand children; at any rate if most of the sermons now being published, as having been addressed to children, really won their interest we shall have to confess our ignorance. Yet Dr. Jefferson cannot avoid interest and here and there through his collection one finds the striking illustration or the telling metaphor which youth will appreciate.

THE LAWS OF LIFE, *William M. Goldsmith*. (Richard G. Badger, Boston, 1922.) A contribution, in the controversy on evolution, to the thesis that there is nothing in science that religion needs to oppose or fear. It is a strong and well-organized plea to face the facts, and this it presents by offering the facts, as opposed to the alarmist cries of ignorance. It develops what the author calls the vitalistic theory of orderly development, a theory which seems to admit the evidence of science and to maintain the values of religion. The book has real value for all who are perplexed over the issue of science versus orthodoxy. One should not deride the seriousness of the controversy as it affects education. The issue seems to be: are we willing that facts should be taught even though they destroy cherished concepts connected with religion? The question, even for timorous souls, would be answered in part if the author's two contentions are established, that scientists are honest, and that they can be thoroughly scientific and still believe in God.

MOTHER AND BETTY, *Clara English*. (J. F. Rowny Press, Los Angeles, 1921.) (P. 4.) Perhaps there are children whose inquiring minds seek to comprehend the mystery of God as infinite spirit in relation to our personality. For such this is a skillful discussion of what some have denominated "spiritualism." It may seem to be beyond a child, but, in any case, we ought to try to lead children to discover the spiritual as the essential reality of experience.

THE COMMUNITY CHURCH, *Albert C. Zumbrunnen*. (University of Chicago Press, Chicago, 1922.) (Q. 1.) This is, so far as we know, the first treatment giving a descriptive survey of the things we want to know about the community churches. Illustrations, schedules, statistical tables, and definite descriptions make this a highly useful book.

STORIES FROM THE OLD TESTAMENT TOLD FOR CHILDREN, *Caroline Kellogg*. (Bobbs-Merrill Company, Indianapolis, 1922.) (P. 3.) The more familiar incidents attractively re-told in modern language. Suitable for reading by or to children and likely to be welcome in many homes. These are entirely different from "The Children's Bible," only a relatively small number of stories being told and, instead of a new translation, we have these stories in simple form as a mother or teacher might tell them.

STORIES FROM THE LIFE OF JESUS TOLD FOR CHILDREN, *Caroline Kellogg*. (Bobbs-Merrill Company, Indianapolis, 1922.) (P. 3.)

A CHILD'S RAMBLE THROUGH THE BIBLE, *Robert C. Falconer*. (Fleming H. Revell Company, New York, 1922, \$1.25.) (P. 3.) These are attractive, simple talks with or to children beginning with everyday interests and leading to the connection between stories and teachings in the Bible and the life of childhood.

BIBLE STORIES RETOLD FOR THE YOUNG, *Alexander R. Gordon*. (George H. Doran Company, New York, 1922, \$1.25.) (P. 3.) Continuing the series setting the biblical narratives in modern language, simply telling the stories with very little commentary, the treatment of Judges and Samuel put the author to a test which reveals unusual abilities in giving current reality and significance to the material.

THE CHURCH ON THE CHANGING FRONTIER, *Helen O. Belknap*. (George H. Doran Company, New York, 1922.) (Q. 1-R.) The Committee on Social and Religious Surveys present a vivid, informing and, we hope, a stimulating graphic view of the real "frontier" region of our country. The reviewer may be prejudiced because he has ridden over almost every foot of "God's country" here described, but he hopes that all who care at all for religion in America will study this illuminating picture.

BIBLE STORIES FOR THE PRIMARY DEPARTMENT, prepared by *Olga E. Lindborg*. (Covenant Book Concern, Chicago, 1922.) (S. 9-b.) These fifty-two stories, each with its brilliantly colored picture, take us back many years. How we delighted in them then! And yet these are better pictures and the stories have more regard for childhood and more definite religious purpose.

GRADED BIBLE STORIES, *William J. Mutch*. Book Three, Grades 5 and 6, Book Four, Grades 7 and 8. (George H. Doran Company, New York, 1922.) (S. 9-5, 6 and S. 9-7, 8.) The completion of this series makes available a collection of biblical material, principally in story form, arranged for all the eight grades of elementary work with fifty-two lessons for each grade. The series is also unique in its method which centers about the telling of each story by the teacher and its reproduction by many members of the class, a method as old as story-telling and having its recognized advantages. The author has developed the series in many years of experience in week-day schools of religion.

DRAMATIZED MISSIONARY STORIES, *Mary M. Russell*. (George H. Doran Company, New York, 1922, \$1.00.) (S. 6.) Some of these are good, especially the action of "The Missionary Barrel," but many illustrated the tendency to divide narratives and homilies into dialogs and call the results dramas. Action, rather than speech, ought to be the effective factor in drama.

AN INTRODUCTION TO THE STUDY OF THE MIND, *Walter S. Ahearn*. (Westminster Press, Philadelphia, 1922.) (G. 2.) A reprint of the third section of "Teaching the Teacher," being ten brief lessons designed for training classes.

PELOUBET'S SELECT NOTES ON THE INTERNATIONAL SUNDAY SCHOOL LESSONS, 1923, *Amos R. Wells*. (W. A. Wilde Company, Boston, 1922.) (S. 8.) The lessons of the uniform series for 1923, the material consisting of three months in Luke, six months of biblical biographies and three months of missionary lessons. This book provides a running commentary on the lesson passages.

A STUDY OF THE LITTLE CHILD, *Mary Theodora Whitley*. (Westminster Press, Philadelphia, 1921, 60c.) (S. 7-1.) A very helpful, practical little text-book both for teachers and for parents. Evidently based upon very careful observation studies. Designed as a text in the Standard Teacher Training Course.

THE BIBLE IN GRADED STORY, *Clara Belle Baker* and *Edna Dean Baker*. (Abingdon Press, New York, 1922, \$1.50) (S. 9-3.) This, the third volume of Bible stories, consists of thirty-seven stories told in simple language and including both Old and New Testament. Each lesson consists only of the author's telling of a single story.

AFRICAN ADVENTURES, *Jean Kenyon Mackenzie*. (George H. Doran Company, New York, 1922.) (Q. 9-F.) We had been hoping that this most entertaining material would appear in some such form as this. If children do not care for this it will be because they are either too young or have been fed too much newspaper.

OLD TESTAMENT HISTORY, *Frank K. Sanders*. (Charles Scribner's Sons, New York, 1922, \$1.25.) (S. 8-13.) A brief, compact survey textbook intended for non-technical students and well arranged for adult bible classes that are willing to do a reasonable amount of work.

THE LITTLE CHILD AND HIS CRAYON, *Jessie Eleanor Moore*. (Abingdon Press, New York, 1922, \$1.00.) (S. 3-D.) A guide to co-operation with children in self-expression through pencil and crayon, intended for teachers of Beginners and Primary, and of real, direct value to them.

EMANCIPATION OF YOUTH, *Arthur Edwin Roberts*. (Fleming H. Revell Co., New York, 1922, \$1.00.) (R. 1.) Written, evidently, from knowledge of real boys as well as with a fair appreciation of educational principles. A very useful, as well as an entertaining book for all who really want to help boys.

THE CHURCH VACATION SCHOOL HANDBOOK. (Judson Press, Philadelphia, 1922, 35c.) This is a very useful handbook on plans of organizing the daily vacation Bible schools or the "Church vacation schools" and describing their activities.

THE BOOK OF BOOKS—AND ITS WONDERFUL STORY, *John W. Lea*. (John C. Winston Company, Philadelphia, 1922, \$3.00.) (A. 1.) This survey of the history of the making of the English Bible is worthy of notice because of the reproductions and illustrations of early versions and editions. It should be found useful as a reference handbook in this field.

THE JUNIOR CITIZEN, *Joyce C. Manuel*. (Pilgrim Press, Boston, 1922, \$1.60.) Another text-book in the series for week-day work, designed to develop the purposes of a Christian world. There is a rich variety of very helpful material skilfully arranged with ample directions for individual and group activities. The hand-craft work is usually an integral part of each lesson and the whole arrangement of material is evidence of careful preparation. A forward-looking text.

WE AND OUR GOVERNMENT, *Jeremiah W. Jenks* and *Rufus D. Smith*. (American Viewpoint Society, New York, 1922.) (T. 8-4.) There are many things to commend in this uniquely arranged text-book on civics, perhaps most of all the plan of telling the story through pictures. We don't know what the "American Viewpoint Society" is, but if its viewpoint is expressed in the first page, in the introduction to democracy as teamwork in public life, it will prove a great relief from the many societies which would make the teaching of civics an endorsement of the things that are so as to inhibit the things that might be. One could criticize this book on the ground that its emphasis is upon the mechanics and material resources of our country,

but perhaps that is its field and perhaps someone will be wise enough to see how its particular methods may be used in a greater field.

A SYSTEM OF CHARACTER TRAINING OF CHILDREN, *G. Hardy Clark*. (G. Hardy Clark, M. D., Long Beach, Calif., 1922.) (T. 5.) The author says that character "must be built up part by part as one would build a piece of furniture or a house;" but, after all, he has a rather more vital concept. The treatment is divided into some of the broader aspects of training, and each one is treated under a schedule of desirable qualities and tested by score cards, for the child and also for the parents, and occasionally for either physical or environmental conditions. There are some rather interesting possibilities in the thought of parents keeping a score card on their own share in the training of children. There are a number of possible suggestions on methods of measurement in this field.

THE PLACE OF BOOKS IN THE LIFE WE LIVE, *William L. Stidger*. (George H. Doran Company, New York, 1922, \$1.25.) It is a helpful thing when one who loves books and who has found the upspringing fountains of life in them sends out that enthusiasm to the world. Who will teach us in this age of printed drivel how to guide our children so that they will not miss the rich world of books?

WOMEN AT THE WORLD'S CROSS ROADS, *A. Maude Royden*. (Woman's Press, New York, 1922.) Miss Royden is always interesting, sometimes with a sweep of vision and again with an analysis like a keen sword.

CHRISTIANITY AND PROGRESS, *Harry E. Fosdick*. (Association Press, New York, \$1.25.) The most interesting theme of this book is that christianity is itself in progress. One cannot read this account of a creative growing religion without inspiration.

ROOSEVELT'S RELIGION, *Christian F. Reisner*. (Abingdon Press, New York, 1922, \$2.50.) A study supported by quotations from many sources of the religious faith and spiritual ideals of the late president. It constitutes a striking body of evidence of the place of religion in a very busy life.

Recent Pamphlets

(Where no price is given single copies usually may be obtained on request by sending stamps for mailing.)

THE CHRISTIAN MINISTRY AS A LIFE WORK, *William J. Davidson*. (Commission on Life Service, Methodist Episcopal Church, Chicago, Ill.)

REPORT OF COMMITTEE ON EDUCATION OF INTERNATIONAL SUNDAY SCHOOL COUNCIL OF RELIGIOUS EDUCATION, Kansas City, Mo., June 21-27, 1922. (International S. S. Council of Religious Education, Chicago.)

WHAT FAMILY RELIGION DOES FOR ONE CHURCH, *A. B. Macdonald*. (Presbyterian Board of Publication and Sabbath School Work, Philadelphia.)

COLLEGE AND PROFESSIONAL TRAINING FOR RELIGIOUS AND SOCIAL WORKERS. (Boston University, Boston.)

THE TRUTH ABOUT THE BIBLE. (American Institute of Sacred Literature, Chicago.)

EVOLUTION AND THE BIBLE, *Edwin G. Conklin*; EVOLUTION AND MR. BRYAN, *Henry E. Fosdick*; HOW SCIENCE HELPS OUR FAITH, *Shailer Mathews*. (American Institute of Sacred Literature, Chicago.)

MAJOR PROJECTS IN ELEMENTARY SCHOOLS, *Florence C. Fox*. (Government Printing Office, Washington, D. C., 1922, 10c.)

THE NEW KNOWLEDGE AND THE CHRISTIAN FAITH, *Harry E. Fosdick*. (Address Ivy L. Lee, 61 Broadway, New York City.)

THE IMMIGRANT CHILD AND THE CHURCH SCHOOL. (Book Store, Church Mission House, 281 Fourth Ave., New York City, No. 1528.)

BEST THINGS IN THE BIBLE, *D. Grant Christman*. (Nazarene Publishing House, 2109 Troost Ave., Kansas City, Mo.)

BULLETIN OF THE WESLEY FOUNDATION, June, 1922. (Wesley Foundation, University of Illinois, Urbana, Ill.)

WORSHIP IN THE HOME, *Ella Broadus Robertson*. (Abingdon Press, New York, 15c.)

THE SWORD OR THE CROSS, *Kirby Page*. (George H. Doran Company, New York, 15c.)

INDUSTRIAL FACTS, *Kirby Page*. (George H. Doran Company, New York, 10c.)

THE UNITED STATES STEEL CORPORATION, *Kirby Page*. (George H. Doran Company, New York, 10c.)

FELLOWSHIP, *Basil Mathews* and *Harry Bisseker*. (George H. Doran Company, New York, 10c.)

COLLECTIVE BARGAINING, *Kirby Page*. (George H. Doran Company, New York, 10c.)

THE SOCIAL GOSPEL AND PERSONAL RELIGION, *F. Ernest Johnson*. (Association Press, New York, 1922, 25c.)

PRINCIPLES AND METHODS OF RELIGIOUS EDUCATION IN THE LOCAL CHURCH, (Congregational Education Society, Boston, 10c.)
MEN'S THOUGHT OF GOD. (The Institute, March, 1922, American Institute of Sacred Literature, Chicago.)

THE OLD TESTAMENT BOOKS, *George L. Chamberlin*, The Institute, April, 1922. (American Institute of Sacred Literature, Chicago.)

MAJOR PROJECTS IN ELEMENTARY SCHOOLS, *Florence C. Fox*. (Government Printing Office, Washington, D. C., 1922, 10c.)

THE RELIGIOUS EDUCATION OF COLLEGE AND UNIVERSITY STUDENTS IN THE UNITED STATES, "Christian Education," October, 1922, 15c.)

TEACHING AS A CHRISTIAN CALLING, "Christian Education," June, 1922, 15c.)
THE SUPERINTENDENT'S HELPER, 1923, edited by *Henry H. Meyer*. (Methodist Book Concern, New York, 1922.)

THE SCHOOL OF RELIGIOUS EDUCATION AND SOCIAL SERVICE, 1922-1923. (Boston University Bulletin, July 1, 1922, Vol. XI, No. 20, Boston, Mass.)

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